THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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Contributions to the Ecclesiastical History of the United States, by Francis L. Hawks, D. D., *Rector of St. Thomas' Church, New York. Vol. II.* New York; John S. Taylor. 1839.

A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Maryland.

(Continued from page 102.)

Whatever opinion may be formed of the more recent differences in the Maryland Church, the name of George Whitefield will be acknowledged to be an introduction not unsuited to the theme; and the page which chronicles his appearance would be taken by most readers as a sort of barometer to indicate the state of the atmosphere a few chapters in advance. In the work under review, he is ushered in as follows:

"Thus matters continued until 1740, when Mr. Whitefield made his appearance in Baltimore. According to his account, there was a sad dearth of piety in Maryland, and he found "a close opposition from some of the Presbyterian clergy," whom he hence charitably classes with the seed of the serpent." His stay at this time was short, and he appears to have made no very strong impression, though he writes, "wonderful things our Lord brings to pass in these parts every day." One of the most wonderful is, that his extraordinary eloquence did not produce greater effect than it here seems to have done.

All however, we may venture to hope, were not as deficient in piety as Mr. Whitefield supposed. At any rate, while he was zealously employed in travelling over the whole land, seeking means wherewith to build and to support his orphan house in Georgia; others, confining themselves to the sphere at home in which Providence had placed them, were striving to do good, less conspicuous indeed, but not less real than that which occupied the attention of Mr. Whitefield. The Rev. Mr. Henderson and his wife having, at their own expense, erected a chapel in Queen Ann's Parish, Prince George's County, gave it to the parish, and the Legislature at this time made it a chapel of ease.

The parish is still existing, and the chapel, or one in its place, is we believe still standing; the orphan house in Georgia lives only in the recollections of the past. We would not be supposed in this remark to undervalue the pious labors of Mr. Whitefield. He sought to do good, and consecrated to this end an eloquence such as this world has rarely seen: God made him the honored instrument of doing much good. We freely confess that we venerate his memory; but we confess also that we think the peculiar ardor, of his own character prevented him from making due allowance for the different temperament of others. He measured their religion too exclusively by the standard of his own impassioned emotions. He forgot that all men could not feel as George Whitefield did; none could in all things act like him. He looked to see the wind of the Spirit move only on the wing of the tempest; he listened ever to catch the sound of its mighty rushing; forgetful, that sometimes it floated upon a breath light as the summer's softest breeze. He looked upon the waste places of sin, and felt that grace must come in copious and heavy showers to moisten the barren soil; he knew indeed, but did not always remember, that the parched earth might sometimes gather freshness from the gentle droppings of the dew of heaven. In the letters and journals of George Whitefield, we read nothing with more pain, than his general and often unqualified condemnation of the religion of whole communities, or of such clergymen as did not approve of all his views and actions."—*pp.* 24, 25, 26.

What shall we say to our author's opinion of Whitefield? The idea which we have formed of sacred eloquence does not permit us to dignify with that name the vehement outpourings which overwhelm the feelings of a promiscuous auditory without carrying conviction to their understanding: still we remember that David Hume—no incurious observer of human nature—declared he would go twenty miles to hear Whitefield preach; and we cannot deny that the oratory which could thus move the phlegmatic skeptic, might have been such as this world has rarely seen. What shall we say to the eulogy of Whitefield? Bishop Lavington has proved, what Stillingfleet would have led us to guess, that the enthusiast had his prototypes among the Joachims, the Francis', the Antonies of the Church of Rome, men who have been illustrious in their day for their power over the affections and sympathies of the multitude; yet we remember that the Church of Rome, which has shown no lack of practical wisdom, has canonized such men, and thus retained their followers in the body of the faithful. We hardly know, therefore, what to say, either of the opinion or the eulogy, except that our author has good authority for both. Considering, however, the pernicious influences that unquestionably alloyed the good which his admirers claim for him, and considering their remote but certain agency in producing the distractions which form so dark a page in the story of the Maryland Church, we confess our surprise that the historian of the Church should have qualified his moving tribute to the memory of Whitefield with so gentle a breath. Whitefield, it is said, found the Church in a state of formalism. Suppose it to be so. Did he recognize her forms and seek to infuse into them spirituality and life? Did he stand on the ground of her received principles, and move the people to live up to her holy requirements? Had he done so, and had the same been done by the Newtons, the Scotts, the Milners, and other ardent men of the Church of England, who, without being the followers of Whitefield, are yet generally allowed to have continued the impulse which he had given, we should now enjoy the blessed fruits of their zeal, without the tares of discord and faction. But private reformers seldom look beyond immediate results; and are hence more apt to devise error than to resuscitate truth. "It is sorry divinity to talk of men's doing so and so to keep themselves in a justified state;" "If a man is once justified, he remains so to all eternity;" "Whoever believes in his heart may be assured that his pardon is sealed in heaven, notwithstanding he has lived in an open breach of God's commandments all his life-time before;" these were the startling paradoxes with which Whitefield sought to arouse and inflame the multitude. He seized on an error which was first broached in the Reformed Church of Germany, favored there from its aptitude to provide the people, at the same cheap rate, with the assurance of salvation which they had found in the absolution of the Church of Rome, and thence transplanted to England to stimulate the passions and to share the fortunes of the Puritans. "This was that unfortunate doctrine," says Jackson, "which gave such scandal to the beginning of the Reformation in Germany, that not three hundred Bellarmines, nor so many Valentias, or other learned Jesuits which have lived since, could ever withdraw the tenth part so many from Reformed Religion as Dr. Kessils did withhold from embracing it by exagitating this sensual doctrine."* And who knows not the baneful influence which, from the time of Whitefield to the present, this error has had on the peace of the Church? Who knows not that much of our modern zeal has been expended, not to awaken in the minds of the members of the Church a sense of their baptismal obligations, to exhibit to them in due proportion the various articles of their Holy Creed, and to lead them to look to the transcript of their faith in the holy tempers and obedience of the Christian life as the test of their acceptableness to God, but to inculcate an affiance on the atonement as the first proof of the spiritual life, the all in all of experimental religion, the sole and indispensable index of regeneration and a state of grace.

Let it not be supposed that we are here glancing at any positions assumed by our author, or which we suppose he would maintain. We mean nothing of the kind. We doubt not that the tribute to Whitefield was the dictate of a generous impulse and an ardent piety: but we fear that with no further guard than the author has placed upon it, it may bias the minds of his readers in favor of errors which have introduced divisions into the Church: and we fear also that the author, who "freely confesses that he venerates the memory of *George Whitefield*," diminishes the value of the praise which leads him shortly afterwards to "confess that he honors the memory of Jonathan Boucher."

The tribute to Whitefield is closed on page 226; and on the next page is commenced a valuable extract from a letter of the Rev. Thomas Bacon who, in writing to the Venerable Society, laments that "some simple, well-meaning people [were] a prey * * * to the enthusiasm of *New Lights*, and other *itinerants*, who not long ago were very numerous, especially in the parts bordering on Pennsylvania." It is possible, though the fact is not apparent, that allusion is here made to the Quakers. In any view, however, the extract, following so close to the glorification of the prince of New Lights and Itinerants, naturally leads us to ask, where are the sympathies of the author? With the missionaries, or with those to whom their flocks were a prey?

That the mention of Whitefield and of the Arminian Methodists, whose appearance is recorded in a subsequent chapter, was the proper place for pointing out the influence which the combined agency of these and kindred causes exerted on the Church by the formation of a party within her pale, we do not affirm. But somewhere in the course of the narrative we should have been pleased to find a few hints which would have served as a preliminary towards an intelligible narration of the subsequent difficulties of the Church in Maryland. We would have had nothing uncharitable or aggressive towards Christians of other denominations; nothing calculated unfairly to prepossess the reader's mind; nor yet would we have had the author merge the historian in the polemic. A few plain and dispassionate remarks, a few discriminating strokes of the pen, would have answered every purpose: would have removed the cloud of mystery which the author has left on 'Formalists' and 'Evangelicals,' on 'High' and 'Low' Churchmen; and would have enabled every intelligent reader to understand the relative positions of both classes. The want of some such explanation in the work before us is a source of obscurity to the general reader, and of mortification to the consistent Churchman. In the former part of the work where we read of profligate clergymen who were suffered to remain in the Church which they disgraced, the author explains the cause, and exonerates the Church from blame; and we thank him for it. In the latter part of the work we are introduced to parties and divisions without an explanation of their origin and nature; without an exculpation of the Church by the exhibition of her unity and by the reference of her divisions to extraneous causes.

We confess we are not satisfied with this course. If a narrative be any thing more than a bald record of facts; if it aim, like the work under consideration, to dispense praise and censure, to offer reflections and portray character, we think that the author owes it to himself and to the subjects of his narrative to let the reader see plainly the principles which govern his pen and their conduct. This is due to the general reader, be the author's principles what they may, in order to render the narrative intelligible and instructive to the extent which history contemplates. No less due is it to the Churchman that the principles of the author in whom he is expected to confide be plainly seen to be the principles of the Church; principles which serve, to some extent, in our day and country, to discriminate the Church from other religious associations: but the consistent adherence to which can never be regarded as the mark of a party, unless the term party be made to comprise the whole communion of the one Catholic and Apostolic Church of Christ. These principles are soon stated:

"The Church of Christ is a unity. To believe that one denomination of Christians is as correct as another, I hold to be impossible for any person who understands the true character of this Church. There is but one God, one Saviour, one Holy Spirit. One Baptism and only one religion was revealed to mankind. The Christian Church was established by divine wisdom, and of course human wisdom can neither change nor modify any of its parts. Jesus Christ ordained and commissioned his apostles; Jesus Christ established the sacraments; Jesus Christ revealed the doctrines of religion, as far as, in his infinite wisdom, he saw men fit to receive them. And when he ascended into heaven, he sent the Holy Spirit to lead his apostles into all truth and to bring all things to their remembrance whatsoever he had said unto them. Neither wisdom nor power therefore was wanting to render the Church of Christ a perfect spiritual community in all its parts."

"The Christian Church is a well regulated community, possessing ordinances and sacraments as the channels of God's mercy and love to his creatures."

"Baptism is that sacrament by which we are initiated into the Christian Church, placed in covenant with God, and entitled to all the privileges and all the blessings of the plan of redemption. It is our entrance into the Kingdom of Grace, which is a state of preparation for our admission into the Kingdom of Glory."

"There must be a regular succession in the Christian ministry. * * When a government is once formed, all things must proceed agreeably to its provisions; and under the government of the United States a Senator can no more appoint an ambassador, than under the government of the Christian Church a presbyter can ordain a minister. Authority of every description, rights of every kind, must remain wherever they have been lodged, while the constitution continues unchanged. Besides, it is of the Christian Church that our Saviour is the Head; it was to it that he promised his presence to the end of the world—it is into that spiritual community that we are baptized, and over it the Holy Spirit shed his sanctifying influence, and not over any or every association formed by the wisdom or caprice of men."

"With regard to the salvation of those who differ from us, we have no right to say a word. They are in the hands of that God who can dispense with his own ordinances, when he sees sufficient reason, and who will finally adjust all things."

Now if these are the principles of the Church, principles which she has cherished in all ages and all countries, then a conformity to these principles is a conservation of the unity of the Church; while the transgression of them by a class of men in any one age or place, discriminates this class from the true representatives of the Church, and justly secures to them the designation of a party.

All High Churchmen, however, and among others, we presume the author of the present work, will acknowledge these to be the principles of the Church of Christ, such as she has cherished in all ages and countries and such as are exhibited in the standards of our own branch of her communion. To show that they were the principles of the High Churchmen in Maryland, it is only necessary to say that they are the words of Bishop Kemp himself.* Such being the fact, we are constrained to ask on what principle it is that the advocates of these principles in Maryland are exhibited in the work before us as "a party" in the Church.—Is the term adopted simply as one of convenience? If the author had said as much, intimating at the same time that the advocates of these principles were the representatives of the Church and the defenders of her unity, we would never have quarrelled with him about a word. Is it applied to them for any transgression of the principles of the Church, for any short coming or want of consistency in adhering to them? If such were the honest conviction of the author, and if he had pointed out and substantiated the propriety of its application in this sense, we would have acquiesced in silence. This, however, has not been done; and until it is done, or at least attempted, they who love the Church and believe in its unity, may surely be pardoned if they decline an epithet which reflects dishonor either on themselves or their Church. We accept the principles of High Churchmen in Maryland as above ably delineated by Bishop Kemp, and regard them as identifying us with the Church of Christ; and for this reason we think it unjust that the consistent adherents to these principles in Maryland, should be transmitted to posterity (and we trust they never will be) in the pitiful attitude of a party; and we think that it was the province of an historian to have vindicated them from this charge, or to have shown wherein they were justly obnoxious to it; and to have left the name of *party*, with all the evils and guilt which it involves, to rest on those who (as the event has proved) were willing to take it and may, therefore, without breach of charity, be thought to deserve it. Far from doing this, however, our author not only degrades the consistent Churchmen of Maryland to the attitude of a party but exhibits his facts to their undue disparagement and to the unjust advantage of the other "party," whose heterogeneous combination with the former he seems to regard as constituting the unity of the Maryland Church.

The first express mention of "parties" occurs in the following extract:

"As to the general state of piety in the Church, it would appear from the reports of the clergy, that in 1807, it was on the increase. Churches were in the progress of erection, old ones were undergoing repairs, the salaries of the clergy, though not large, were yet duly paid; and these outward signs were not untrue indices of improvement within. There was more zeal among the laity and more spirituality, communicants were becoming more numerous, children were more an object of attention, for while regularly catechised in many of the Churches, they were also taught at home their duties as Christians, and on the whole the clergy as a body, were encouraged, and thought that true, heartfelt religion was gaining ground in the Church. Still there were some features in the picture not agreeable. There was not an entire unanimity among the clergy. The Bishop might have said to his sons in the gospel as the apostle said of old to his children of Corinth, "I hear that there be divisions among you." The spirit of party had in some degree manifested itself. Some were called high churchmen, others were termed evangelicals. Now we believe that the former loved the plain and close application of the preached gospel to sinners, and that the latter were not wanting in attachment to Episcopacy or the liturgy. We read the reports of both classes, made to the Convention, and such is the evidence that both furnish of zeal for Christ and the Church, that we confess it would be very difficult, from these to classify the reporter. Some on the one hand may have seemed to their brethren too much afraid of fanaticism; while others again may have appeared to confound forms with formalism, and mistake was probably made as to both. But distinctive names were given, and names alone often create parties, or at least perpetuate them, until the support of party becomes, with many, more important than the support of principle.—*pp.* 369, 370.

Now if the high Church clergymen of Maryland, at this time, "loved the plain and close application of the preached gospel to sinners," and if the Low Churchmen "were not wanting in attachment to Episcopacy and the Liturgy," one would suppose that the good bishop, instead of saying to his sons in the gospel, "I hear there be divisions among you," might rather exclaim, "Behold how good and joyful a thing it is for brethren to dwell together in unity!" And our author, as if this were his own impression, adds, "Distinctive names were given, and *names alone often create parties*;" a statement which the intelligence of the author forbids us to suppose that he intended to be literally taken; and which, if substantiated, might lead to a revolution in philosophy, and particularly to a change in the definition of a noun.

It is here, we think, that the historian, we doubt not from commendable motives, endeavors to get round a difficulty which the responsibility he had assumed required him to meet in the face. Things exist before names; and though party appellations may serve to concentrate or quicken certain elements or tendencies in the public mind, yet these elements or tendencies must have existed before they received their appellations. The differences, therefore, indicated by the terms "High Churchmen," and "Evangelicals" must have existed in the Church before the names which were employed to designate them.—What were those differences? This is a question from which they who are called High Churchmen, and who accept the term in no other sense than as implying a high degree of consistency in their adherence to the doctrines, discipline and worship of their Church, will never be found to shrink; and without a distinct, however brief, answer to which, it was impossible, we apprehend, for the author to do justice to his subject in general, and in particular to the High Churchmen of Maryland. If the High Churchmen of that day "loved the plain and close application of the preached gospel to sinners," then surely they could not have consistently opposed any attempts to revive piety and to dispel formalism which were made in accordance with sound principles and regular usage: and if the Evangelicals of that day "were not wanting in attachment to Episcopacy and the Liturgy" then the opposition which was shown to them might, not to say must, have been prompted by groundless suspicions and uncharitable motives. Our author, as a High Churchman himself, would be unwilling to acquiesce in any such conclusion; and therefore he will not, we hope, be displeased if, without questioning the "attachment to Episcopacy and the Liturgy" which he attributes to the Evangelicals of that day, we venture to ask what was the nature of that attachment? Two significant facts which are mentioned within as many leaves of the last extract, seem to us to shed a ray of light on this subject which the comments of the historian serve to intercept from the reader's mind.

The first will be found in the annexed paragraph:

"There was another subject which it seems proper here to notice, because it involved a principle, and has undergone discussion in more than one of our dioceses. There was a canon of the Maryland Church enjoining it upon every parochial clergyman once in each year, to preach upon the nature of Episcopacy. In 1809, this was repealed. The principle here involved is that of the right exercised by a Convention of dictating to a parochial clergyman the topics to be introduced into his pulpit. No parochial minister, understanding his own rights responsibilities and duties, will ever submit to such dictation for one moment. He may listen respectfully to a recommendation or suggestion on such a subject, made by his brethren in Convention, and he ought to do so; but the moment he concedes that they may authoritatively enjoin upon him the discussion of this or that subject, he yields to them the right to prescribe a theme for every Sunday in the year. He will therefore if wise, act on the rule, *obsta principiis*. It may be very proper, nay it is so, for a clergyman by some mode or other, to cause his flock to understand the claims of Episcopacy; but the selection of that mode belongs to him: it may be by books, by conversation, by familiar lectures, or by preaching; all of them are lawful, but it is not lawful to enjoin upon him the adoption of any one of them. Nor let it be supposed that the doctrine here advanced, allows to a clergyman to present, unchecked, what he pleases from his pulpit.—While the right of others to dictate his topics to him is denied, his own right to preach that which is contrary to the doctrine or discipline of the Church is equally denied. He shall not advance heresies, he shall not combat Episcopacy from his pulpit. If these things are done, let his Bishop interpose his authority, as he may; but no power on earth may lawfully say to him, you *shall* preach upon this topic or on that. He must select his themes with reference to the spiritual wants of his hearers, best known to himself, and must discuss them under a sense of his solemn accountability to God. How can he answer for the souls committed to his trust, if he is to be the mere mouth-piece of others?—The Maryland Church we think acted in adherence to principle in the repeal of this canon."—*pp.* 372, 373, 374.

With the legal argument on the repeal of this canon we have no further concern than to express the hope, that if there should be a clergyman who, without openly advancing heresy or combating Episcopacy, should turn his church into a hall of science, and amuse his people on the Lord's day with lectures on Natural Philosophy or Profane History, there might also be found a "power on earth"—the representative of a power in heaven—which could lawfully check his aberrations from the Gospel of Christ crucified, or avert the dishonor which they would bring upon the Church. We are concerned merely with the fact considered as illustrative of the then state of the Church in the diocese of Maryland; and should have been gratified had the comments of the historian been directed to this point. Who moved the repeal and what were the prevailing inducements to the measure? Was the canon repealed merely out of a jealous regard to the rights of the clergy, or in consequence of an unwillingness on the part of a portion of them to comply with its provisions? The very enactment of such a canon seems to us to indicate that a stimulant was needed to urge some of the clergy to explain to their people the nature and claims of Episcopacy; and unless the historian has further light to throw on the subject, his readers, we think, are entitled to infer that the repeal of the canon is symptomatic of a disrelish among a portion of the clergy of that day, for the duty which the canon enjoins.

The other fact is as follows:

"An evidence of the general opinion entertained on the subject of Episcopal ordination, occurs at this time on the ecclesiastical records of Maryland. A proposition was made in 1809, to instruct the delegates to the general Convention to obtain, if they could, a repeal of those canons which prohibited the clergy of other denominations from officiating in the pulpits of Episcopal houses of worship. It was, after consideration, unanimously rejected."—*p.* 375.

The unanimous rejection of this proposition is exhibited by the author as a proof of the unanimous attachment which was cherished in the Maryland Church for Episcopacy. We allow the inference; but from the fact that such a proposition was introduced to the Convention, and only rejected "after consideration," we also infer that the attachment of a portion of the Maryland Church to Episcopacy, was of such a nature as led them to desire the clergy of other denominations to officiate in their pulpits; and therefore not such as consistent Churchmen could, under any circumstances, approve. If our inference is right, it would have been a mark of fidelity in the historian to place the fact in this light; to have exhibited it not only as an evidence of the attachment to Episcopacy entertained by all, but as an illustration of the nature of that attachment as entertained by some.

In 1811, Bishop Claggett's declining health induced him to submit to the Convention the propriety of choosing some "qualified clergyman" to assist him in the duties of the Episcopate. The renewal of this application, the year following, in a modified form, led to an ineffectual attempt on the part of the Convention to elect a bishop; after the mention of which fact, the author proceeds as follows:

"The lines of party were now very distinct. Gradually, for several years, had they been becoming more and more plain, and this event enrolled almost every man on the one side or on the other. The fact was too obvious to permit any one to deceive himself, and the existence of the parties was therefore plainly spoken of by the controversialists on both sides. The term "evangelical" was appropriated to itself by the one, until losing its true meaning, it became but a word for designating a class; and by this class their opponents were called "formalists." We should be unfaithful to the cause of truth, if we did not in some degree condemn both these parties. There were unquestionably good men in both, and had they calmly compared opinions they probably would have found the difference between them too slight, seriously to interrupt harmony of feeling and action; but when the spirit of party rages, little opportunity is afforded even to good men for such comparison of opinion. The violent on both sides are apt to consider their temperate colleagues as traitors. It is certain that some whose constitutional temperament was phlegmatic, but who were yet men of genuine piety, were classed as "formalists," by equally good men who infused into their ministrations all the ardor of their more excitable natures: while these last again were deemed somewhat fanatical by a portion of their brethren, whose sobriety was shocked by what they deemed an approach to irregularity and disorder. The misfortune was that these two classes did not better know and understand each other. They would then have found that, though men may be equally pious and anxious to do good, yet by the wise appointment of heaven, all cannot do good in precisely the same mode. But a greater misfortune still was, that all did not belong to these classes. There were some, we fear, who were determined that parties should exist, and among these none was more conspicuous or industrious than the rector of St. Peter's of whom we have already spoken."—*pp.* 387, 388.

The theory of parties here assumed will be the theme of a few remarks in our next. We have quoted the passage at present for a different purpose. If it were due "to the cause of truth in some degree to condemn both parties," no less was it due to the character of all concerned to explain the grounds of the condemnation. To say that in a time of party excitement some men on both sides are betrayed into excess, and that excess is always culpable, are declarations which, if harmless, are also valueless; and which, if they shield the writer from displeasure, leave the reader without profit. The intelligent historian would not have his censures pass for truisms; and we must, therefore, suppose that he had some deeper meaning in the condemnation which he passes on both parties. What is that meaning? Our own sympathies, in common we presume with those of our author, are with those consistent Churchmen of the day whom he is pleased to designate as a party; but we object not to their condemnation by the voice of impartial history, provided it is shown to be merited. When, however, they are gravely condemned, in a work which is designed to transmit their character to posterity, we naturally wish to know the reasons of the condemnation. Did they err in their principles? Did they err in their measures? Were they under an infatuation in believing that the principles of the Church were in danger of being undermined? Were they justly obnoxious to the charge of formalism? Did they oppose the promotion of piety in connexion with sound doctrine and canonical or rubrical usage? If they were reprehensible for any delinquencies, or faults of this kind, if they deserved any other blame than such as, growing out of the unavoidable infirmities of our nature, would naturally be ascribed to them by the reader without any prompting from the author, let them have their deserts: only let the errors be pointed out, and the facts specified, on which the censure is grounded. Judgment without mercy and welcome, but not judgment without reasons to sustain it! The indiscriminate condemnation of two "parties," may be an unlooked for favor to the one, and a gross injustice to the other; may extend to the one the concealment which they covet, and deprive the other of the scrutiny which they demand.

In the Convention of 1813, the attempt to elect a bishop was not resumed, it being apparent that no candidate would receive the vote required by the constitution:

"The Convention therefore adjourned without having done any thing of moment to allay the unhappy dissensions in the Church, and another year of strife was thus reasonably to be anticipated. Before its separation, however, a measure was proposed (and we believe by a clergymen) strikingly illustrative of the strength of party feeling. One of the usual accusations preferred by the "evangelical" party against their brethren, was the cold and lifeles nature of their preaching. Their sermons were said to be mere moral disquisitions, destitute of the spirit of the gospel. Hence, the accusers felt more sympathy with preachers of other religious denominations, who by warm and animated appeals, roused their hearers, than they did with their own brethren; and some never scrupled to avow the feeling. Some of the laity also partook of it; and the proposition was now renewed, that the delegates from Maryland to the next general Convention, should endeavor to procure such a modification of the canons, as would give to rectors and vestries the power of admitting to the pulpits of the churches, clergymen of other denominations, who produced satisfactory testimonials as to character, doctrines and competency. The effect of this, was virtually to declare that the opinions held by the Church on the subject of Episcopal ordination, though they might be correct, were still, comparatively, of little importance. Now we hold a living faith in the atonement of our Lord and Saviour, to be of much more moment to a miserable sinner, than a belief in the necessity of Episcopal ordination; and yet we do not feel at liberty to reject either. We see not indeed why a comparison is necessarily to be made between them. To us, they have ever appeared to harmonize without difficulty; and nothing is more certain than that in this country, where our clergy are but a handful compared with others, consistency requires of him who deems Episcopal ordination necessary to confer authority to minister at God's altar, to be outstripped by no one in faithfully, plainly and diligently setting forth the great truths of the gospel. In this country an unevangelical Protestant Episcopal clergyman has always, to our mind, implied a contradiction. If an authentic commission to minister is confided to but few, does not that very fact impose on those few the duty of redoubled labor, and scrupulous fidelity in preaching the truth? Those therefore who assert the highest claims for Episcopacy, ought in all conscience, to be most evangelical preachers.—We would not relinquish Episcopacy, but rather point out its necessary union with the most searching ministerial faithfulness in the pulpit. To have adopted the proposition now before the Maryland Convention, would have been to decree, with fatal certainty, the destruction of Episcopacy. It must in time have died a natural death, for the people would have been taught, in a mode the most intelligible, that those who professed it, considered it a trifle. The fate of the proposal was, we think, creditable to our Maryland brethren. It underwent a long and animated discussion, and when the vote was taken by orders, the clergy rejected to it to a man, and with them a majority of the laity concurred. Does not this little incident show, that many of the members of the Church were arrayed in mutual opposition, simply because they did not or would not understand each other? Even the spirit of party slumbers, as we see, when a point of principle is threatened. With all their wrangling, both sides yet loved the Church better than they did those, who were of a different communion. A vigorous assault made upon it from without, would, we believe, have made most of them forget their animosities. They might have been persecuted into unity. And here, before leaving this subject, to guard against misapprehension, let it be said, once for all, that in the foregoing remarks no wish exists to attack the peculiarities or offend the feelings of Christians of other denominations. The writer is an Episcopalian, and in love to the Church, is writing chiefly for the information of Episcopalians. When he ceases to write in accordance with his professed principles, he ought to cease to write at all."—*pp.* 390, 391, 392, 393.

Again we must express a doubt whether the above important fact is put in such a light as is necessary to elucidate the sequel of the narrative, and to do justice to all concerned, especially to those whom the author, as a High Churchman, would be most sorry unfairly to represent. The unanimous rejection of a proposition, the adoption of which "would have been to decree, with fatal certainty, the destruction of Episcopacy," is a proof, we allow, of unanimous attachment to Episcopacy and the Liturgy; but the fact that *such* a proposition was introduced into the House, and "underwent a long and animated discussion," proves also, we apprehend, a marked difference in the grounds and nature of that attachment. This view of the subject is due, we hope, to the whole Convention; since otherwise we are driven to impute to the leading men of both sides, such a want either of intelligence or charity, as kept them "arrayed in mutual opposition, simply because they did not or would not understand each other:" and it is due, we are sure, to High Churchmen, because they certainly would decline the honor of a dilemma which impeaches either their good sense or their Christian feeling; and because, moreover, it furnishes a strong presumption that they were contending for Episcopacy and the Liturgy on much higher and stronger grounds than their opponents.

Nor do we see that our author's comments throw light on the state of the Church at the time of which he writes. It is true that the sacraments and faith in the atonement harmonize without difficulty. It is true also that this harmony was perceived and faithfully carried out in the preaching of some of the clergy; for some there were whose reverence for the sacraments is unquestionable, and of these our author remarks that they "loved the plain and close application of the preached gospel to sinners." But can the same be said of all the clergy of that day? If so, why were they divided? If on the other hand some of the clergy held such views of faith in the atonement as led to a disparagement of the sacraments and the Church, was not the statement of this fact necessary, in order to render the narrative fully intelligible to the general reader, and to place the conduct of the consistent Churchmen of the day in its proper light?

We must trespass, *en passant*, with another comment on a part of the last quotation. "One of the usual accusations," we are told, "preferred by the evangelical party against their brethren, was the cold and lifeless nature of their preaching. Their sermons were said to be mere moral disquisitions, destitute of the spirit of the gospel. Hence the accusers felt more sympathy with preachers of other denominations," &c. Here are two things, a fact and the reason of the fact. The fact, as stated by the author, is that "the accusers felt more sympathy with preachers of other denominations" than with their own brethren; the reason, as assigned by the "accusers" themselves, is the defective preaching of their brethren. The previous declaration, however, of our author's belief, founded on an investigation of parochial reports, that the High Churchmen of these times "loved the plain and close application of the preached gospel to sinners," enables or rather compels us to deprive "the accusers" of their reason; and we see no other way to supply their loss than by citing the fact, as another illustration of the very peculiar nature of that attachment to Episcopacy and the Liturgy, which the history so justly ascribes to them; an attachment which led "the accusers" to give their greater sympathies to preachers of other denominations, even when, by the historian's showing, the preaching of their own brethren was unexceptionable. On the whole, there is here but little cause for complaint, provided one is willing to have truth by implication, instead of truth by expression.

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* The reader, we hope, will thank us for transcribing the whole passage:

"Since the *Liberty of Prophesying* was taken up, which came but lately into the Northern parts, (unless it were in the towns of Newcastle and Barwick, wherein Knox, Mackbray and Udal had sown their tares,) all things have gone so cross and backward in our Church, that I cannot call the history for these forty years or more to mind, or express my observations upon it, but with a *bleeding heart*. The first declination from the Ancient Church was, concerning the Death and Passion of our Saviour Christ; of which the forward zealots, or rigid Reformers of Popish merits, did make more malicious and scandalous use upon use than the Papish themselves, or other heretics, did of any doubtful or difficult place of Scripture. The people were in a manner taught to believe that, to *credere*, to believe this article was sufficient to salvation, live they in the mean time how they list. This foolish doctrine did begin and propagate itself in Germany, before Melancthon did correct Luther, or as Chemnitius thinks, did record his own recantation. But the infection in the mean time did so far overspread the Church of England before it heard of the remedy, that it moved Sir Thomas More to lay aside jesting, and deplore the miseries of his times in earnest, to see men given over to revelling, bouzing, or drinking, or other worse vices, and yet continue confident that the sufferings and passions of Christ should fully pay the shot, or discharge the reckoning, how great soever it were.

"It was but an implicit branch of the former error, which at first did not break forth in express terms, to teach men to believe *secundum πληροφοριαν*, with full *assurance of faith*, that Christ died for them in particular before they had any assurance that Christ died for all men. A strange conclusion, which they sought to cover or overshadow with a more dangerous branch of the same error, to wit: that every man was to have *fiduciam*, or full assurance of his own estate in grace or interest in Christ, not from God's *general promises* made in him, but from special or particular faith. This was that unfortunate doctrine,"&c., as above.—*Vol. iii. p.* 274.

The annexed passage also, from the same author, is full of meaning:

"The second point which I undertook to show you was, how some in Reformed Churches, by seeking the cure of this malady (to wit, doubt or distrust of salvation) by the contrary, did conceive a doctrine which either nurseth a doubt or distrust, not of salvation only, but of means necessary unto it, as bad or worse than the former doubt of the Romish Church, or else occasioneth a presumption in many which is worse than both. The doctrine which they conceived to be the fittest medicine for curing the Romish malady, (to wit, distrust or doubt of salvation,) was the certainty or assurance of salvation; that *Fides* was *Fiducia*; [that *Faith* was *Trust*;] that faith did include a certainty of salvation, which if every one could assume, none should doubt or distrust of salvation."

* The above extracts are made from a charge delivered in 1822, and a sermon preached before the General Convention in 1821: in both which discourses the principles of the Church are expressed with such force and clearness as to excite regret that Bishop Kemp did not give more of his writings to the world.

Thus, the facts of the narrative, when divested of the apologetic covering in which they are veiled by the author, furnish proof upon proof that there existed in the bosom of the Maryland Church, a party which was, unconsciously we believe, but not the less really, bent upon her ruin; a party which was rending the peace of the Church by needless quarrels with those whose principles the history does not impeach; a party which indulged in false accusations against their brethren, whose fidelity the history fully attests; a party whose sympathies were with the preachers of other denominations more than with the faithful brethren of their own household; and a party, in fine, whose tendencies led them to prostrate the barriers of their Church, and whose hold upon principle was but just strong enough to save them from destruction. And where are the men who saved the Church at this crisis? Where is the page which spreads out in broad light, their deeds and their character? Where are they? "Breathe forth the words," as our author exclaims, page 355, "and echo will send for answer back upon the heart—'now, where are they?' Startled by the sound, the mind, awaking from its reverie, reluctantly returns to the realities" of the narrative, or rather to the application of the screw which is necessary to extort them. And the next thing we find is, that the smothered flame of party is ready to break out in the full blaze of schism.

"When the Convention of 1813 met," as we read page 389, "there appeared a very full representation, particularly of the laity." "In 1814," as the Narrative proceeds, page 393, "the Convention again assembled. The attendance however was not as numerous as that of the previous year. There were two less of the clergy and seven less of the laity."—Consequently, in the Convention of 1814 there were but two clergymen wanting to form "a very full representation" of the diocese. In this convention it was resolved to appoint a suffragan. "On this resolution," as we read page 395, "nine of the clergy and eighteen of the laity were in the affirmative, and eight of the clergy and seven of the laity in the negative." On proceeding to the election, "there were twelve ballots for Dr. Kemp and five for Dr. Contee" on the part of the clergy; and eighteen ballots for Dr. Kemp, and seven for Dr. Contee on the part of the laity. Thus the election of Dr. Kemp was secured by a constitutional majority. The opposition that was called forth in consequence of Dr. Kemp's election, the protest to the House of Bishops against his consecration, and a summary of the grounds on which the protest was rejected, bring us, after an interval of about twenty pages, to the following announcement:

> "Upon the consummation of this business, seven or eight of the clergy, who were called by the party term, 'evangelical,' resolved to secede from the Church, and establish a separate Episcopal communion. The chief actor in the business was Mr. Dashiell, the rector of St. Peter's. He was now quite prepared to be the leader in a schism, and perpetuate it if possible. He wished, he said, to make "the evangelical part of the Church, a distinct body, and to enlarge its boundaries by admitting faithful men to labor in the work of the LORD."—*p.* 404.

Dr. Kemp was the High Church candidate; and we have just seen that in a Convention which wanted but two clergymen to make it "a very full representation" of the diocese, the opponents to his election among the clergy were but five. Suppose the two who were needed to make out "a very full representation," to be also opposed to Bishop Kemp's election, and then the strength of the Low Church party in a full convention of the diocese, would amount to seven clergymen. From this seven subtract the "seven or eight of the clergy who were called by the party term 'Evangelical,'" and what becomes of the party itself? Either, as it seems to us, such statistics as our author has given are insufficient for our guidance, or he has left the reader who confides in his veracity under an erroneous impression, in leading him to think that it was a portion of the party, and not the party itself, that was ripe for a schism.

A few intervening pages are occupied with an account of the measures which the Low Church party took to accomplish their schismatic purpose. They made an ineffectual application to Bishop Provoost of New York to obtain the Episcopate for one of their number; and disappointed in this quarter, they had next the insolence to apply to Bishop Claggett himself; to apply to their own bishop to bless with his prayers and to consummate with his Episcopal authority a schism in his own diocese. And what are the comments of our author on this fact? Does he let the blame fall where it was due? Does he point to the contemplated schism as a significant illustration and natural development of feelings and opinions which had long agitated the diocese? We shall let him speak for himself; expressing our surprise, by the way, that his accustomed acuteness did not detect in the proposal to Bishop Provoost another evidence—which it doubtless was—of *attachment to Episcopacy and the Liturgy.*

> "And was it then that the whole body of those who were called the evangelical party, that were thus inviting the Bishop to make a division in his own diocese? It would be a foul libel on that party to say so. It was a little handful of seven, or at most eight, clergymen, that claimed thus to express the opinions of all. There were doubtless several, excellent men too, both of clergy and laity, who were not satisfied with the recent proceedings in the election of the suffragan; but they valued their own souls too highly, and loved the peace of the Church too well, to become schismatics. They would have been most happy to see an increase of heartfelt piety, where perchance they thought it was wanted, among their opponents in the management of ecclesiastical matters; but they thought that thus wilfully to rend the body of CHRIST, would be a most unhappy illustration of the spirit of their own religion. Let the blame then of this unholy effort rest where it should, upon the individuals who made it, not upon the party to which they claimed to belong."—*p.* 411.

When the reader remembers that seven or eight clergymen constituted the main clerical strength of the Low Church party of that day, he cannot fail to perceive that the indignant vindication of that party by the author has in it the strength rather of passion than of intellect, and savors more of the lawyer pleading for his client than of the historian writing for posterity. When he is informed that the whole number of clergymen in the diocese of Maryland in 1814, (exclusive of Bishop Claggett,) was twenty-four,[*] of whom twelve, in a convention of seventeen, voted for Dr. Kemp, he will know how to estimate the author's assertion that "several of the clergy," who were dissatisfied with the proceedings in Bishop Kemp's election, "valued their own souls too highly, and loved the peace of the Church too well, to become schismatics." When he has been led to observe the facts in the case by a careful examination of the Narrative, he may (unless further light is to be shed on the subject) be disposed to reverse the decision which, as a trustful reader, he had been led to adopt; to "let the blame of this unholy effort rest" upon the Evangelical party of that day, and to reject the opposite conclusion as the palliation of a loving apologist, and not the verdict of an impartial historian. And when he remembers that the Low Church party in Maryland on this occasion did their best to effect a schism; when he thinks of what Bishop White has called their "unprincipled proposal" to Bishop Provoost; when he is informed that this party in their application to Bishop Claggett, after he had accepted Bishop Kemp as his suffragan, declared, "We hereby solemnly, as in the presence of GOD, assure you that we will never receive Dr. Kemp as our bishop," he may then derive from the history some of the lessons which it is fitted to teach: he may learn that there is a professed attachment to Episcopacy and the Liturgy, which yet tends to schism; that there is an insulated and disproportioned exhibition of faith in the atonement, which neither promotes the unity of doctrine in the Church, nor represses unholy tempers in the heart; and he will learn moreover that there are times when the Church owes her safety, under GOD, to the sound principles, the firmness and consistency of men, who are assailed with obloquy in life and remembered with heartless praise in death. Truth and the Church are defrauded of their just rights when history—if history it be—thus trims to the popular breeze and plausibly seeks to shift off responsibility for error, guilt and schism from a party to a shadow.

We say to a shadow; for when the author repels the charge of premeditated schism from the Low Church party of that time, as "a foul libel" on their character, and vaguely deals his censure on "a little handful of clergymen," he in truth fixes the responsibility no where. We must do him the justice, however, to say, that there is one exception to this remark; that in one instance he lets his indignation fall on a man, and not on a shadow. One of the agitators of this schism the historian holds to his account, and visits with the majesty of rebuke and the causticity of satire. On page 360 we read that the Rev. George Dashiell "thought there was a want of evangelical piety in most of the clergy and laity, and unfortunately afforded in himself but a defective specimen of the meekness and gentleness of our Master." At page 379 we read, that the Rev. George Dashiell "had drawn the sword and thrown away the scabbard;" at page 404 the Rev. George Dashiell was "quite prepared to be the leader in a schism:" and in the account which follows of the schismatical attempt made to obtain the episcopate, the Rev. George Dashiell is made constantly prominent. Every where, in short, the historian is seen to meet the Rev. George Dashiell face to face, as if ready to pour on him alone the invective of the frenzied queen:

Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.

And no doubt the rector of St. Peter's deserved such objurgation far more than the pious Trojan. But we must be blind to the facts in the case, we must do violence to the principlrs of nature and the analogies of life, unless we believe that the party sympathised with their leader, and the associates of Mr. Dashiell as well as himself, neither loved the Church as their mother, nor the Reformers as their guides, but were born on distant cliffs and bleak exposures, and were ever hankering for the strange nourishment which first they drew. And inasmuch as Mr. Dashiell himself was afterwards degraded for contumacy, lost his character and became an object of general commiseration, we marvel that it did not occur to the author that there is a seeming want of courage and magnanimity in thus screening others from reproof, and singling out the Rev. George Dashiell as the scape-goat to make an atonement for the Low Church party, and to bear off their sins into the wilderness.

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[*] We have not the diocesan journals of this date, and make the above statement on the authority of Bioren, page 320. One of the list in Bioren is said to be "residing in Elkton;" the others are marked as "Rectors." The following further extract from the narrative makes it highly probable that "several" who were not in the Convention of 1814, were yet not dissatisfied with Bishop Kemp's election. Referring to the year 1815, our author says:

"The Convention was well attended, though not as numerous as had been that of 1814, when the election was made, and there were present now but eight members both of clergy and laity, who had attended in the previous year. Many no doubt were absent from disaffection, and Mr. Dashiell and his adherents had solemnly sworn never to acknowledge the authority of Bishop Kemp. Of course their presence was not to be expected. Several clergymen, however, who were not participators in the election, now took their seats; and after a day's consideration, a vote was unanimously passed, approving of the proceedings of the former Convention in the election of a suffragan; and also of the resolution adopted by them, declaring that, in the event of his surviving Bishop Claggett, the government of the Church should devolve on him as diocesan."

ERRATUM.—In the note at the foot of the first column of the second page of our last number, for "of its place" read "out of its plan."

CHURCH MEMBERSHIP.—The writer of the annexed excellent communication concludes with the wish that some one would take up the subject in form, and write on it a "Tract for the Times." Such a tract might easily be compiled out of Dr. John M. Mason's Essay on the Church of GOD. Having stated the requisites in order to the right reception of adults into the Church, the author proceeds as follows:

"But now arises another question. Does the Church, in bringing an adult to the test of the foregoing requisites, and pronouncing him worthy of her communion, act upon the principle of her *discovering* that he is a regenerated person; and that he *really is*, in the sight of God, what he *appears to be* in the sight of men?

"By no means. The Church, as conducted by a system of instituted ordinances, which men administer, is altogether *visible;* and it would be absurd to make an invisible quality the criterion of visible communion.

"Our Lord Jesus Christ, who fell into no mistakes, actually did admit an unconverted man, a hypocrite, a traitor, a devil, into the number not only of his disciples, but even of his apostles: thereby instructing his Church that the secret state of the soul before God is not to be her rule of judgment. He knew, from the beginning, who should betray him; and yet permitted the infidel to mingle in his train; to continue in his service, to share the honors of his sincere followers; and never cast him off till he had proved his rottenness by an overt act of treachery. All which would have been impossible, had the reality of a gracious condition been the ground of Church connexion. And it betrays something very different from modesty to set up a term of religious fellowship which would convict the master himself of corrupting his own Church.

"God has reserved to himself the prerogative of exploring secret motives. 'I, Jehovah, search the heart. I try the reins.' And it is a source of ineffable consolation that none but himself can try them. The obtrusion of the creature is completely barred out by his own unchangeable constitution. I bless him for it. I had rather perish than have my heart searched by men or angels; and I put them all at defiance to declare what passes in my breast any further than I myself inform them by my own act. Whoever, therefore, maintains that the *reality* of conversion is the reason of admission to Christian privilege, lays down a rule which never can be applied. There are none who furnish more conclusive evidence of its nullity, than those who most warmly contend for it. A single observation will put this in a strong light. They who, without the aid of a revelation either from myself or my creator, can read my hidden thoughts on one occasion, can read them on every other. Therefore, if they can ascertain sincerity in religion, they can equally ascertain it in their civil transactions; and consequently would never be imposed upon. But to such lengths they do not pretend to go; that is, they proclaim the falsity of their own doctrine, and the futility of their own rule. How dare they who cannot detect a perjury in the custom-house, or a lie in the shop, represent themselves as able to detect hypocrisy in religious profession? It is foolish conceit; it is contemptible quackery. Take notice how they use their own rule. They get a man to recount his experience. If satisfied with that, they set him down as converted. You see, that for the facts on which they build their judgment, they have only his own word: and yet they talk of ascertaining his state! Two plain questions on this head, and we shall leave them:

"If their man should say nothing at all, how would they find out his state?

"If he should happen to amuse them with a tale of experience such as they approve, and he never felt, where is their *knowledge* of his state?

"As for those who undertake to *discern spirits*, without producing their authority from the father of spirits, under his broad seal of miracles, nothing is so amazing about them as their effrontery. All sober men should eschew them as jugglers and impostors. An astrologer who cast nativities from the aspect of the planets; or a strolling gipsey who predicts the history of life from the palm of a child's hand, is as worthy of credence as they.

"The result is, that when, according to our best judgment, we perceive those things which are the known and regular effects of Christian principle, we are to account their possessor a brother, and to embrace him accordingly. In other words, *a credible profession of Christianity,* is all that the Church may require in order to communion. She may be deceived; her utmost caution may be, and often has been, ineffectual to keep bad men from her sanctuary. And this, too, without her fault, as she is not omniscient. But she has no right to suspect sincerity, to refuse privilege, or to inflict censure, where she can put her finger upon nothing repugnant to the love or the laws of God."

For the Churchman.

WHICH IS THE MORE EXCELLENT WAY?

MR. EDITOR,—I was much interested in a communication which appeared in the Churchman of the 31st ult. on the question: "*What makes Church Membership?*"—I do not mean to say that I am prepared to acquiesce to the full extent of the view taken by your correspondent with respect to the prevalence of *Infidelity*, in the strict sense of the term, in New England. It may very probably be true of certain places in "Connecticut," as stated, and in particular places elsewhere throughout the New England States. It certainly is true, in my opinion, that the want of sound and clear views in regard to the Church (I do not merely mean in regard to the Episcopal Church, but even in regard to the mere abstract question of the divine institution of *a visible* Church) has been one cause of the success of Unitarianism in that quarter of the country. I believe, moreover, that in the progress of the Unitarian controversy there has sprung up and spread among the great majority even of the so-called Orthodox, a strongly *latitudinarian and rationalizing* spirit—a spirit, that is, which is disposed to regard as comparatively unimportant, and to explain away into merely moral notions, the most prominent and peculiar mysteries of the Christian Faith. So that while I am willing to say there is in all these things, logically considered, a *potential* Infidelity, which has not failed in many instances to evolve itself in express forms,—yet still I would not bring against the great majority of the people a charge which they would repudiate.

As to the views held in regard to conversion and its evidences, and the terms of admission to the Holy Communion required in the Congregational *societies*, as described in the 'notes' of an 'Examination' taken by your correspondent, I am sorry to confess it is an '*ower true*' picture, which he gives. Hundreds of similar scenes might be described, many of which have fallen under my own observation—similar, I mean, in this respect, that certain states of vague though lively emotion, and even of bodily sensation, together with the inward persuasion of being able to fix upon some particular hour or moment of conversion, have been offered by the candidates for the Holy Communion, and accepted by their examiners, as true and proper evidence of spiritual renovation.

It is unquestionably a fact also, that such views respecting conversion and its evidences are almost universal among the less enlightened i. e., the largest portion of the religious community of New England. At the same time it is but fair to say, that the views in question are repudiated and condemned by many among the ministers and other intelligent persons, and a still larger number of ministers merely *suffer* such 'experiences' to be given or inquired after, attaching no weight to them themselves, yet not caring, through scrupulousness or want of moral courage, to attempt rooting up such 'tares.'

With these remarks I now come to what I consider a question of great importance and interest connected with the communication of your correspondent: namely, *Which is the most proper, which is the best method pursued in regard to admission of persons to the Holy Communion*—that adopted by the Congregationalists, or that prescribed in our Church? I put this question as one deserving a candid examination on the part of the good people of New England. For there is among them an almost universal prejudice, as if theirs were the better mode—more likely to secure worthy communicants and a pure Church; a prejudice, too, as if the Episcopal Church held looser terms of communion, and was culpably negligent in regard to the qualifications of communicants.

Now it seems to me that nothing can be made plainer to a candid mind, that will carefully compare the two methods of procedure, than that as a *general rule*, (which is all that can be properly taken into question,) the mode prescribed in our Church is free from all the evils incident to the Congregational practice, and, moreover, *is better adapted to secure the very ends aimed at by that practice.*

It must certainly be granted, that no Congregational 'Church Committee' of examination can assume the prerogatives of Omniscience, and absolutely judge the heart and decide upon the sincerity of their candidates. However minute and protracted the examination, it must at last rest upon the profession and statement of the candidate himself. If he deceives them or himself, the responsibility is his. There is, after all that can be done, a *liability* to deception. The Congregational Committees must act upon the ground that if every thing *appears* to be right, if the candidate comes up to their measure and standard, they must admit him to Church fellowship.

Now the Episcopal Church proceeds upon the same general ground—that there is a *liability* of unworthy approach to the Holy Communion which no *human* knowledge can prevent—that the responsibility in the last result rests upon the individual who comes; and that certain *conditions* being fulfilled, she must admit to the Holy Communion.

What I now contend for is, that the whole method of procedure adopted by our Church is entirely unexceptionable, and altogether better calculated than the other to secure intelligent and worthy communication, and to preserve the moral purity of the Church.

1. It is more *unexceptionable*, if not in principle, yet in its practical working, than the congregational method, inasmuch as no temptation and no room is given for assuming the Divine prerogative of judging the heart. The *conditions* of communion both on the part of ministers who admit, and of persons who offer themselves, are all explicitly prescribed; and the responsibility of both is properly distributed.

2. These *conditions* in the Episcopal Church are such as in their connection and combination, imply a more solemn and distinct responsibility, and a greater and more deliberate guilt in hypocritical and unworthy communicants, than in the other method; and thus are best adapted to secure the object of them.

In the Congregational societies, if a person has *satisfied* the "committee," or other examining authority, and that perhaps (as in the instance cited by your correspondent) on grounds which are not scriptural, and would afford to intelligent persons no satisfaction at all—he next publicly assents in presence of the congregation to a creed and covenant, and is thereupon admitted into church fellowship by a vote of the body of communicants, and then partakes of the Holy Communion. This *one* public confession and profession answers for all his life—unless he is suspended or excommunicated on specific charges tried and decided upon by his fellow Church members, which is often a matter of delay, difficulty, and party strife.

In the Episcopal Church the procedure is quite otherwise:—by the rules of the Church, the rite of Confirmation, administered to the Baptized of the Church by the Bishop, is connected with a public confession and profession of the Christian Faith and Life—which to say the least must be admitted to be as deeply solemn and responsible as the most solemn profession among the Congregationalists—to my feelings far *more* so, besides embodying far more distinctly the essential points that should be contained in it. Moreover, every candidate for confirmation is presented to the Bishop by the minister of the parish, and the minister is bound by the most solemn and express obligation of his office to present only such persons as he shall "*think fit to be presented to the Bishop to be confirmed,*"—thus leaving all there is of previous *private* scrutiny where it should be left, namely, privately in the hands of the *responsible* minister of the Church.

The person thus confirmed is permitted thenceforward (as it is also made his *duty*) to come to the Holy Communion. But whenever he comes, as in the whole service of the Church, so especially in the Communion Office itself, does he find himself personally called upon to make the most solemn confessions of repentance and faith, and to renew the promises and vows of righteous and godly living made at his baptism and renewed at his confirmation. And it is to be noted that *he must do this every time he comes* to the Holy Communion;—and the professions which he is thus repeatedly called to make with every renewed participation, are such, so solemn and so sacred, and there is something so awful in the thought of trifling with them, that I conceive they are calculated to afford a more effectual bar to hypocritical and unworthy participation, than all the "examinations" of sectarians that have ever been devised.

And finally, to note the remaining point of difference between the practice of our Church and the sectarian communions. The *discipline* of Suspension and Excommunication is left with God's ministers, instead of being subject to the major vote of the body of communicants. The minister is bound by the solemn responsibilities of his office, and by express commands of the Church, to warn against coming to the Eucharist, or if they come, to repel from it not only all "notorious evil livers," and all persons who have done any wrong to their neighbors by word or deed;" but all those "betwixt whom he perceiveth malice and hatred to reign," until such time as they have given satisfactory evidence of repentance and amendment. How much better is this than the sectarian mode of *stereotyping* a man a Christian once for all *by vote*, with only the responsibility of subsequent *discipline*, divided among the body of voters, and exposed to all the evils of delay and of faction!

And on the whole, I cannot but think it needs only a clear understanding of what the rules of our Church are on this subject, and a candid comparison of them with their own, to convince all sectarians, not only how unfounded are their pious prejudices against our Church on this subject, but how much OURS IS THE MORE EXCELLENT WAY. And I could earnestly wish that some competent person would undertake to bring out an American "Tract for the Times," in relation to this important point.

CATHOLICUS.

Sermon, preached before the Church Society of the Archdeaconry of New-Brunswick. By the REV. GEORGE S. JARVIS, B. D., *Rector of Shediac, and Missionary of the Venerable Society for the Propagation of the Gospel in Foreign Parts.*

We made lately a passing allusion to this excellent sermon, and would now direct the reader's attention to the extracts from it on our last page, and particularly to the one immediately annexed. It is the plain avowal and earnest inculcation of these distinctive truths which promote the extension of the Church and through it the glory of the Redeemer:

"In that admirable prayer of our Blessed Saviour himself, offered up for his Apostles and his Church, immediately previous to his being betrayed, and with the immediate prospect of his death before him, the unity of his Church formed the leading feature. In like manner, our Apostle, in the last address he ever expected to make to his beloved charge, in Asia, makes this a prominent subject of his discourse. But how changed are the times! What occupied the thoughts of a dying Saviour; what excited the greatest anxiety on the part of an Apostle, addressing his hearers for the last time, is now esteemed, one of the non-essentials of Christianity. Those men of God who dare to lift up their voice of warning, when the unity of the Church is assailed, are overwhelmed with reproaches; the basest motives are ascribed to them; they are compared to those Jews, who placed the whole substance of religion, in the observance of externals; they are accused as being destitute of personal piety, and as strangers to the sanctifying influences of the SPIRIT of GOD.—Such is the melancholy state of things, to which the falsely called liberality of the day, has brought us. The Minister of CHRIST is now expected to confine his exhortations to those subjects, upon which the great body of the Dissenting community is agreed. These alone are said to be essential. But, alas, how subject to change is such a standard as this! What is admitted, beyond the pale of the Apostolic Church, in one generation, is denied in the next. The sect of to-day, is at variance with that of yesterday, and that of to-morrow will be equally opposed to both. Amidst these ever changing scenes, we surely need some better principle to guide us. And what better, I would ask, can be found, than the Word of GOD, and the example of CHRIST and his holy Apostles? If the unity of the Visible Church forms an important portion of the Divine counsel, if the inspired servants of GOD denounced the sin of outward separation from that Church, in the severest terms; surely the Ministers of that Church cannot, they dare not, now be silent on this point. We must take up our cross in this respect despising the shame. Look not upon us, my brethren, as enemies, when we declare unto you such unpalatable truths; rather regard us as your best friends, anxious for the welfare of your immortal souls, and afraid to keep back from you, any of the doctrines of CHRIST which may be profitable for you. Of what avail will your present approbation be to us, at the awful day of judgment, when we shall have to render our last account? How shall your good will be serviceable to us then, when we shall have to answer for the acts of schism you have committed; for your attendance upon Ministrations unauthorized by the Sacred Word; and your blending the ordinances of man's invention, with the time-hallowed institutions of GOD himself, as transmitted to us, in his holy and Apostolic Church. *You* may escape the anger of an offended GOD, when your sins result from ignorance, but how can *we* expect mercy, should we withhold from you the knowledge of such important truths?"

TRINITY CHURCH.—"The following extract," says a correspondent, "taken from a city paper at the time it is dated, by a person who was present at the ceremony mentioned therein, may not prove uninteresting to your readers."

"NEW YORK, April 1, 1790.

"On Thursday last the new church lately built in Broadway on the site of the old Trinity Church, was solemnly consecrated and dedicated to the service of GOD by the Right Reverend Father in God *Samuel*, Bishop of the Protestant Episcopal Church in the state of New York, assisted by the several gentlemen of the clergy belonging to the Church. A respectable number of people were assembled on this occasion. The President of the United States, together with the Rev. Clergy of the different denominations in this city, and many other persons of distinction, were present.

"After the ceremony of consecration a sermon was preached by the Rev. Dr. Beach suited to the occasion, from the following verses of the 28th chapter of Genesis:

'And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

'And he was afraid, and said, How dreadful is this place! This is none other than the house of GOD, and this is the gate of heaven.'"

For the Churchman.

EXTRACT FROM THE JOURNAL OF THE REV. S. H. CALHOUN, AGENT OF THE AMERICAN BIBLE SOCIETY IN GREECE, &C.

Writing some account of the Greek Church, he says in his journal, "The principal cause of the ignorance of the people in these parts is to be found in the ignorance of the priesthood. A priest is a man who baptizes, performs the rite of marriage, administers the sacrament of the supper, &c. Baptism converts; receiving the bread and wine, seals. For a child to die unbaptized, or for an adult to die without receiving the communion, would be reckoned an awful calamity. From such unspiritual and unscriptural views, it is easy to see that the duties of the priest are extremely limited, and that no great qualifications are necessary for their discharge. The priest is not looked upon as a *religious teacher*. He never preaches, nor could he, if he would, (I speak of the generality of priests,) make an intelligent or intelligible exposition of the simplest portion of the word of GOD. It may be well to mention here, that *pulpits* are to be found only in the more important churches, while in all of them, great or small, the *altar* occupies a most prominent place. No wonder that the people are ignorant, when the pulpit has given way to the altar, and men are driven back to a dispensation which had already waxed old, and was ready to vanish away eighteen hundred years ago."

What will those Churchmen, whose numbers are great and increasing, both in England and America, who think that the great fault of both countries at present is, the exalting of the "hearing of preaching" above the "sacrifice of prayer," say, to this statement of the *intelligent* agent of the American Bible Society?

In the late article on Eastern Churches, published in the Churchman from the British Magazine, I read as follows: "The Church missionaries," that is, those sent by the *Church Missionary Society* of England, "all along associated on the most intimate terms with the dissenting missionaries from America and England; they met with them at stated times for joint prayer and mutual conference; *they admitted the American missionaries to pray and to preach alternately with them in the public assemblies* of Europeans in Asia Minor. What would be thought in this country, of clergymen of the Church of England, who should hold public worship conjointly with dissenting teachers? It is a thing no one would think of. And how great then must be the madness of proclaiming to the clergy of churches universally attached to Episcopacy and liturgies, that English clergymen regarded *Episcopal ordination* as a mere unimportant difference of opinion, and the *rejection of liturgies* a trifle And all this, when they carefully abstained from the Greek communion, on the ground of the real or supposed idolatry of those who participated in it!" As a comment on this, I quote the following from Mr. Calhoun's journal:

"January 17. Had a pleasant visit to-day from Dr. Robertson and his interesting family. An illness of several days' continuance has prevented him from calling sooner. He has on hand several hundred copies of the modern Greek Testament. As he is soon to leave Syra, and hereafter to be located at Constantinople, he delivers them up to me for circulation in Greece, and I am to supply him at Constantinople with such as he wants in exchange.

"February 4. Yesterday morning (Sabbath) attended Mr. King's expository exercise, in Greek. Several Greeks were present, and appeared interested. In the afternoon, heard him preach in the same language to a still larger audience. Among them was a priest who has for many months been an attentive hearer. In the evening the monthly concert was held at Mr. Hill's, at which were present all the American and English missionaries. The exercises, partly in Greek and partly in English, were of much interest. The singing by a choir of Greek girls, a part of Mrs. Hill's school, was delightful.

"To-day visited the whole of the school establishment of Mr. and Mrs. Hill. They have now under their care towards six hundred pupils, all of whom *daily* receive more or less religious instruction. The Bible is the principal book for reading. This evening attended the monthly concert at Mr. King's. The exercises were entirely in Greek, as usual. Several Greeks were present. Mr. Hill gave an interesting account of the progress of Christianity in the South Sea islands."

Vide Annual Report of the American Bible Society for 1839, pages 103 and 105.

F. M.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY, 1839.

(*Concluded from page* 103.)

The Rev. Dr. Smith, from the Committee on the Examination of Students, submitted the following Report, which was read and accepted.

The Committee appointed to attend the present Examination of the Students of the General Theological Seminary, respectfully report:

That for the convenient and efficient discharge of their duties, they formed themselves into *three* Sub-Committees, to attend the Examination of the Senior, Middle and Junior Classes, respectively.

The Senior Class was examined on Tuesday, on the nature, ministry, polity and worship of the Church, with a special reference to Holy Scripture on these several topics, by "the Professor of the Nature, Ministry and Polity of the Church."

On the same day they were subsequently examined by "the Professor of Systematic Divinity," on the proofs of the existence and unity of GOD—the whole doctrine of the Trinity—the incarnation, sufferings and resurrection of CHRIST, and on the personality and offices of the HOLY GHOST.

On Wednesday they were examined by the same Professor on the Messiahship and several offices of CHRIST; and subsequently by the Professor of Oriental Literature, on the first thirteen Chapters of the Book of Deuteronomy, in Hebrew.

On Thursday they were examined by the Professor of Ecclesiastical History, on the causes, origin, circumstances, and progress of the Reformation.

It would be a feeble expression of opinion, to say that the Examination was *well* and *creditably* sustained by the Class. It was in a very high degree gratifying to the Committee, and honorable alike to the Class and the Institution in which they had been trained.

The Examination of the Middle Class was, on the whole, very satisfactory. In the department of Biblical Criticism there appeared, with but few exceptions, a good understanding of the subjects upon which the examination was held. In that of Ecclesiastical History, many appeared particularly well. *One* or *two*, apparently through embarrassment, seemed not sufficiently familiar with the subject, and but a single individual seemed unprepared.

The Junior Class was examined on Tuesday, by the Professor of Ecclesiastical History, on Henry's Compendium of Bingham's Antiquities; and by the Professor of Oriental Literature, on nine of the Psalms of David and twenty-two Chapters of Isaiah, in Hebrew.

On Wednesday they were examined by the Professor of Biblical Learning, on the several parts of the Gospel of St. John, and on the Book of Acts, which they had studied since the last examination. On these studies the examination was highly creditable to the Professors and Students, and satisfactory to the Committee.

On the whole, the Committee are of opinion that the examination was such as to sustain, and even heighten the established reputation of the Seminary.

All which is respectfully submitted.

(Signed,) HUGH SMITH,
WM. COOPER MEAD,
JOHN WOART,
JOHN MURRAY FORBES,
ED. Y. HIGBEE,
ROBERT WM. HARRIS,
JOHN BROWN,
JOHN CROES.

Resolved, That the Secretary, together with the Treasurer and the Rev. Dr. Anthon, be a Committee, with power to cause the minutes of the past proceedings of this Board to be entered in the said book of minutes, by placing therein the printed minutes, or otherwise to collect and preserve the same in such authentic mode as the Committee may deem advisable.

Resolved, That the advances necessary to carry into effect the foregoing resolutions be made by the Treasurer.

The Rev. Dr. McVickar, from the Committee to whom was referred the proposed amendment of Section 2d of Chapter 10th of the Statutes, reported the amendment as proposed—Whereupon, on motion of Mr. Harison, the whole subject was referred to the Standing Committee, with instructions to consider and report thereon.

Dr. McVickar, from the Committee to whom was referred the resolution of yesterday, touching the immediate endowment of the two vacant Professorships, reported the following resolutions, which were adopted:

Resolved, In accordance with the principle contained in the resolutions passed yesterday, declaring that "the Trustees have not the power to appoint provisional or temporary Instructors or Professors, in any other mode than by the one provided for in the constitution for the appointment of Professors"—that it is the incumbent duty of the Church to proceed forthwith to the permanent endowment of the two existing Professorships now vacant, and that this Board hereby pledges itself to the Church to that end, on the principle of each Diocese contributing to the same in proportion to its respective members in the Board of Trustees.

Resolved, That this Board has heard with much pleasure of the continued disposition of the Alumni of the Seminary to engage as agents for raising the sum requisite for the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence, and cherishing the fullest confidence in the zeal and devotion of the Alumni, hereby recognizes them as agents accordingly, and earnestly commends their agency to the confidence and liberality of the Church.

Resolved, That a copy of the above resolutions be communicated to the Right Rev. the Bishops of the Church, and to the Standing Committee in those Dioceses in which the Episcopate is vacant, and to the Alumni of the Seminary, inviting them to a renewal of their past praiseworthy exertions, with a view to the general co-operation of the Church to the above end.

The Right Rev. Bishop Onderdonk, of New York, presented the following communication from the 'Associate Alumni,' which was read, and ordered to be entered on the minutes of this Board.

"*Associate Alumni, June* 28, 1839.

"Extract from the Minutes.

"*Resolved*, That the Associate Alumni do now pledge themselves to use their utmost energy and influence for the immediate endowment of the Professorship of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, and that a Committee of five be appointed to devise and put in execution the best means for carrying the above object into effect.

"*Committee*.—J. M. Forbes, R. W. Harris, B. I. Haight, Edward Y. Higbee, C. H. Halsey.

A true copy. (Signed,)
A. TEN BROECK, *Rec. Sec.*"

The Right Rev. Bishop Doane, who had yesterday given notice of his intention to ask leave to enter a protest, &c., changed his intention as to the manner of presenting the subject, and asked leave of the Board to state his reasons—with a view to the entry of the same upon the minutes—for dissenting from the vote of the majority on the report of the Committee to whom was referred the petition of Mr. Crummel.—Leave was not granted.

Ordered, That the Secretary publish, with all convenient despatch, 1500 copies of the Proceedings of this Board during its present session; and with a view of disseminating more widely among the members of the Episcopal Church a knowledge of the condition and prospects of the Seminary, that the Editors of the different religious periodicals of the Church be respectfully and earnestly requested to republish in their columns, from the printed Proceedings, such portions as the Secretary is hereby authorized to designate.

Resolved, That the Secretary be directed to send the Editors above mentioned a copy of his Circular, and to request of them its publication in their columns.

The Trustees adjourned.

Attest, EDWARD Y. HIGBEE,
Secretary of the Board.

From the Banner of the Cross.

DEATH OF BISHOP BOWEN.

At a meeting of the Episcopal Clergy of the city of Philadelphia, assembled at the house of the Rev. Dr. Ducachet, on occasion of the death of the Right Reverend Nathaniel Bowen, D. D., Bishop of the Diocese of South Carolina, in the absence of Bishop Onderdonk from the city, the Rev. Dr. Ducachet was called to the Chair, and the Rev. Dr. Dorr was appointed Secretary.

On motion, *Resolved*, That a committee of three be appointed to prepare resolutions expressive of the sense of this meeting.

The Chair appointed the Rev. Messrs. Coleman, Goodman, and Wiltbank; who reported the following preamble and resolutions, which were unanimously adopted:—

Whereas it has pleased Almighty GOD, in his wise providence, to remove from his station and labors in the Church on earth, the Rt. Rev. Nathaniel Bowen, D. D., Bishop of the Protestant Episcopal Church in the Diocese of South Carolina; and whereas, in the death of the said Rt. Rev. Father, the Episcopal Church in the United States has lost one of its most amiable and worthy prelates, Therefore,

Resolved, That while we submissively bow to the painful dispensation, we deeply deplore his death.

Resolved, That we sincerely sympathize with his bereaved family, his mourning congregation, and his afflicted Diocese, and heartily pray GOD to sustain and comfort them in their affliction.

Resolved, That a copy of the proceedings of this meeting, signed by the Chairman and Secretary thereof, be forthwith transmitted to the family of the deceased, to the Vestry of St. Michael's Church, Charleston, S. C., and to the Standing Committee of the Diocese over which he lately presided; and that these resolutions be published, by the officers of this meeting, in such way as they shall deem best calculated suitably to express the estimation in which we hold the memory of this most worthy Bishop of our Church.

On motion, Resolved, That the Rector of St. Stephen's Church in this city be respectfully requested to pronounce a funeral discourse, on occasion of the disease of the Rt. Rev. Dr. Bowen, at such time as he shall find most convenient.

Adjourned,
SIGNED, HENRY W. DUCACHET, *Chairman.*
BENJAMIN DORR, *Secretary.*
Philadelphia, August 31st, 1839.

THE PROTESTANT EPISCOPAL CHURCH IN AFFLICTION.

Just at the moment of making up our paper we find in the Charleston Observer the affecting intelligence, under the foregoing head, of the death of the Rt. Rev. Bishop Bowen, of South Carolina, and also that of the Rev. Mr. Kaufman, assistant minister of the Rev. Dr. Gadsmen. We have only time this week to express our deep sympathy for the severe bereavement which our sister Diocese and the city of Charleston have sustained, and humbly solicit the prayers of our readers that it may be sanctified to our whole Church.—*Southern Churchman.*

"The death of Bishop Bowen, and of the Rev. Mr. Kaufman,—the first occurring on Monday, and the last on Wednesday,—has clothed in mourning, not only the churches of St. Michael and St. Philip, where they respectively officiated, but is regarded as a serious affliction to the Church at large. The age of Bishop Bowen, and the infirm health under which he had labored for a number of years, rendered his departure an event not altogether unanticipated—yet, when it came, it awakened and called into feeling expression the affections of his entire flock. Mr. Kaufman, on the contrary, was, the other day, in the enjoyment of the fullest health, and actively engaged in his parochial duties. Though a stranger to the climate, he felt it his duty to remain with his charge, at the hazard of falling by that disease to whic, when it prevails, strangers are peculiarly subject; and, in the result, he is numbered among its victims—gone, we have reason to believe, to the enjoyment of that rest which is prepared for the people of God. We condole with his congregation particularly, in the loss of a young minister who appeared to be devoted to their spiritual welfare, and who seemed eminently qualified, by his gifts and graces, for the important station which he occupied. May this deeply afflictive event be sanctified to their spiritual and everlasting good.

"The collegiate pastor of Mr. K., the Rev. Dr. Gadsden, is, we learn, absent for his health—and another of their ministers, the Rev. Mr. Hanckel, rector of St. Paul's, is suffering, tho' better by last accounts, from a typhus attack. These events must be viewed as a trial of the faith and patience of the Church; and we trust that they will be so considered and improved.

"The annexed tribute to the memory of Bishop Bowen, is from the Patriot of Tuesday, the same day on which his remains were conveyed to the church of St. Michael, where the funeral service was performed, and where the clergy of all denominations, and a vast concourse of our citizens, assembled to testify their regard to his character, and to mingle their condolence with his congregation in their afflictive bereavement.

"This excellent Divine was an example of those winning manners and amiable virtues, that more than in any other human calling diffuse over the high function of reforming and instructing men a sweet and mellow lustre; while they are not less effective for beneficial ends and general utility in all the offices of piety from the least to the most important. In this case they were set off by a simplicity of character, which, harmonizing with what approached as nearly as possible to apostolic influence and authority, placed all classes of men on the same generous and even affectionate level. It must be mentioned as one of the shining ornaments of the bishop's character, that he was an example of the most extended toleration, being as free from any taint of bigotry, as he was largely imbued with the benevolent affections in their largest exercise. An extensive knowledge of mankind enabled him at all times to temper with the sweet spirit of charity and the liberal indulgence of a wise experience, all severity of reproof and harshness of conclusions towards the imperfections of humanity.

"Bishop Bowen was in his 61st year. He was ordained in 1802, and continued pastor of St. Michael's church until 1812, when he removed to New York. He was called to preside over this diocese in 1818, after the death of Bishop Dehon. He has consequently been connected with the Protestant Episcopal Church, as pastor and bishop, for twenty-one years in the latter capacity.

"Of sound judgment and extensive knowledge of human nature, he was at times associated with many of our public plans for the extension and improvement of education, while in his more immediate sphere of religious superintendence over the concerns of a large religious establishment, his councils were invariably listened to with respect and affection."

CONFIRMATION IN ROSSE CHAPEL.

The solemn interest of the services of Sunday, the 18th ult., in Rosse chapel, will not we trust, be soon forgotten.—Morning prayer was read by Rev. Professor Wing, and the Baccalaureate discourse delivered by the Rev. Dr. Sparrow,—after which confirmation was administered by Bishop Mc'Ilvaine to *thirty persons*, fifteen of whom were students of the institution, and fifteen from Harcourt parish. Ten of the candidates had a short time previous received baptism.

In the afternoon, prayer was read by the Rev. C. C. Colton, the sermon preached by the Rev. J. T. Brooke, of Cincinnati, and the Holy Communion administered by the bishop, assisted by Drs. Sparrow and Colton. Twenty-seven of those who had in the morning ratified the vows of their baptismal covenant, in confirmation, received for the first time the symbols of the body and blood of Christ—the three others had previously been communicants.

It would be ungrateful in us in recording the admission of so large a number to the communion of the Church, to omit a solemn and devout recognition of the special blessing of the Spirit of God. Besides those who received the laying on of hands, there are, we trust, many who, during the term which has just closed under circumstances so delightfully auspicious, have learned to sit at the feet of Jesus and learn of him, and who will at an early opportunity the ensuing term, confess Christ before men. May our constant and earnest prayer be—*Take not thy Holy Spirit from us.—Gambier Obs.*

COMMENCEMENT OF KENYON COLLEGE.

The annnal commencemet of this institution was held in Rosse chapel, on Wednesday, of this week, the 21st ult. To the benefactors and friends of the College and Seminary, and the large and intelligent audience present, it was an occasion of deep interest. The degree of A. B. was conferred on ten young gentlemen, members of the graduating class, and the degree of A. M. in course upon Peter S. Ruth, Wm. A. M. Brooke, Richard L. Brown, and Edwin N. Lightner, Alumni of Kenyon college, and upon John M. Stevenson, an Alumnus of Jefferson college, Pa., and and Principal of the Grammar school of Kenyon college.

The following *honorary degrees* were conferred, viz: that of A. B. upon Sabin Hough, a former member of Kenyon college,—that of L. L. D. upon Horace Webster, Professor of Mathematics and Natural Philosophy in Geneva College,—and that of *Doctor of divinity* upon the Rev. John A. Vaughan, Secretary of the Committee for Foreign Missions of the Protestant Episcopal Church, New-York,—and upon the Rev. Edward C. Mc'Guire, Rector of St. John's Church, Fredericksburgh, Va.—*Ib.*

WANT OF CONSIDERATION.

We must fear of many amongst you, that they hear sermons, but do not consider. Companions die around them, but they do not consider. They meet funerals as they walk the streets, but they do not consider. They are warned by sickness and affliction, but they do not consider. They feel that age is creeping upon them, but they do not consider. What shall we say to you?—Will ye continue to give cause for the application to yourselves of those touching words of God by His prophet, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider." Preachers cannot make you consider. You must consider for yourselves: you must, for yourselves, ask God's spirit to aid you in considering. Would that you might consider; for when the trumpet is sounding, and the dead are stirring, you will be forced to consider, though it will be too late for consideration to produce any thing but unmingled terror.—Oh, can you tell me the agony of being compelled to exclaim at the judgment, "When I consider, I am afraid of Him?"—*Rev. H. Melvill.*

DIED,

On Tuesday, 10th instant, ELIZABETH EBBETTS, second daughter of Thomas N. Stanford, Esq.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York.*

Seventeenth Sunday after Trinity, September 22, Astoria, *Queen's county*, institution A. M., confirmation P. M.

Festival of St. Luke the Evangelist, Friday, Ocober 18, Malone, *Franklin county*, ordination A. M., confirmation P. M.

Twenty first Sunday after Trinity, October 20, Potsdam, *St. Lawrence county*, ordination A. M., confirmation P. M.

Twenty-second Sunday after Trinity, October 27, *Troy.* A. M., Christ Church, ordination; P. M., St. Paul's Church, confirmation.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Essex county. Thursday, August 29, for the parish of the Church of the Cross, Ticonderoga, confirmed 15 in the Presbyterian Church.

Washington county. Friday, August 30, confirmed 2 in St. Paul's Church, Whitehall.

Saturday, August 31, confirmed 6 in Christ Church, Hampton.

Fourteenth Sunday after Trinity, September 1, confirmed 4 in Trinity Church, Granville.

The Rev. Lucius M. Purdy, having removed into this diocese from that of Connecticut, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become rector of Christ Chu;ch, Hampton, Washington county.

CALENDAR.

SEPTEMBER.

15. 16th Sunday after Trinity.
18. } Ember Day.
20. } Ember Day.
21. } Ember Day, and St. Matthew.
22. 17th Sunday after Trinity.
29. 18th Sunday after Trinity.

NOTICES.

ST. PAUL'S AND ST. JOHN'S CHAPELS:

TO-MORROW (SUNDAY) MORNING,

Collections will be made in each of the above named chapels for the benefit of the NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

This institution within two years, has published from its plates 2,250 Bibles, 4,000 Testaments, 18,500 Prayer Books, and distributed gratuitously the past year more than ever in any previous one, to Chaplains in the navy, missionaries, feeble parishes, commanders in garrisons, Sunday schools, &c., whether in the United States, Texas or Africa, as applications have been received.

With the increase of our Church in all directions, is the consequent calls on the society for extended liberality.

The treasury is empty—the society of Episcopalians is earnestly solicited to replenish it, and enable a timely renewal of the reduced stock of the depository.

☞ The Annual Meeting of the Corporation for the relief of the Widows and Orphans of deceased Clergymen, will be held in St. Paul's Chapel, on Friday evening, October 4th., at 7 o'clock.

SAMUEL SEABURY, Secretary.

WESTERN NEW-YORK.

NOTICE.

The Annual Convention of the Diocese of Western New-York will be held in St. Luke's Church, in the city of Rochester, on Thursday, the 3d day of October 1839, at half past 10 o'clock, A. M. By order of the Bishop. PIERRE A. PROAL, Secretary.

August 31, 1839.

NEW YORK CONVENTION.

The next annual Convention of the DIOCESE OF NEW YORK will be held on THURSDAY, the THIRD day of October, in ST. PAUL'S CHAPEL, in the city of New York, at 10 o'clock in the morning.

By order of the Bishop,
BENJAMIN I. HAIGHT, Acting Secretary.

The Utica Gospel Messenger will please copy the above notice. Aug. 24—5t.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 4th inst.. has received the following contributions, viz.

By the hands of the Rev M P Parks, rector of Christ's church, Norfolk, Va, for domestic missions $50; from J R Vinton, $5; from Helen Lucretia Vinton $1; from L Clare Vinton $1; from Frank Laurens Vinton $1; all from New Smyrna, East Florida, and for domestic mission; remitted by W H Hubbard, Esq, agent at Richmond, Va, received by the hands of the Rev Z Mead, from a communicant in Tappahannock, for the erection of a church at Evansville, Ia, $5; by the same hands, received of Mrs Elizabeth Cabell, of Richmond, $4; by the same, received of Mr B[illegible] L Mead, being quarterly collection at Grub Hill church, Raleigh parish, Amelia co Va, $10; by the same, received from Francis Weeker, Esq, Richmond $6: one half of $1 13, for general purposes from J R Robertson, Raleigh parish, Amelia co, $0 56; from H P Baldwin, Esq, Detroit, Mich, through the hands of Louis Sherman, $10. Total, $93 56.

Sept. 11, 1839. JAMES SWORDS, Treasurer.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From Grace church, White Plains, Westchester co, Rev R W Harris, rector, collection for missionary fund, $31 25; from the female education and missionary association of St Pauls church, Troy, by Mrs Martha C Warren treas, for missionary fund, $291, and for education fund, $37; from St Peters church, N Y, Rev Hugh Smith. D D, rector, collections by the hands of B B Howell, Esq, for missionary fund, $37 79; from St Pauls church, Owego, remitted by W S Philpot, Esq, treas for diocese of W N Y, contributed for missionary fund, $5; from St Michaels church, Bloomingdale, Rev J C Richmond, rector, collection for education fund, $7 17, and for missionary fund, $7 18; from St James church, Hamilton Square, Rev J C Richmond, rector, collection for education fund, $6 70, and for missionary fund, $6 70. Total, $429 79.

C. N. S. ROWLAND, Treasurer, 55 Water st.
Sept. 11, 1839.

FOR BISHOP CHASE.

The subscriber acknowledges the receipt of twenty five dollars from the "Ladies' Bee-Hive Society," of St Johns church, New Milford, Conn, for Bishop Chase, of Ill.

DANIEL DANA, Jr.
Union Depository, 28 Ann-street,
New York, Sept. 11, 1839.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOIETY.

The treasurer has further to acknowledge the following annual donations, viz.

Miss M Meier, $5; Wm G Midlicot, $3; Frederick Weber, $1; two ladies, $2; Rev J C Richmond, $1; C N Mills, $5; Jacob Lorrillord, $5; S C Rue, M D, $1; F Prime, $1; a lady, $2. Total, $26.

Sept. 10, 1839. JOHN H. SWIFT, Treasurer.

P S Donations and subscriptions will be thankfully reeived by the Treasurer at 158 Water street, or 100 Fourth street.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending Sept. 12, from the following persons, viz.

N J Richardson, Watertown, Conn; Henry Barton, Providence, R I, with remit; P M, at Henderson, Ky; Rev W Shelton, Buffalo, with remit; H H Bates, Northampton, Mass; Anthony Hyde, Georgetown, D C; P E Scott, Upper Marlborough, Md, with remit.

Packages forwarded by the Epise. S. S. Union, during the week ending Sept. 12.

To St Pauls church S S, Cincinnati, one package, care of A F Dillinger, Esq, sent to E Mills, 96 Maiden lane; to Malcom McFarland, Petersburgh, Va, one box per schr Virginia; to Z Clark, Troy, N Y, one package per towboat Iowa; to G F Worthington, Annapolis, Md, care of Armstrong & Berry, Baltimore, one package per schr Direct; to E Wiley, Savannah, Ga, one package per brig Madison; to James Baker, Norfolk, Va, one package per schr Empire; to A E Miller, Charleston, S C, one package per brig; to Belknap & Hammersley, Hartford, Ct, one package per steamer Charter Oak; to L H Young, New Haven Conn, one package per steamer N Haven; to Rev John Reed, D D, Poughkeepsie, one package per towboat Exchange: to Wm A Barber, Newport, R I, one package per steamer Lexington; to C Foote, Bridgeport, Conn, one package per steamer Fairfield.

NO. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to September 29, from the following persons viz.

Marsh, Capen, Lyon & Webb, Boston, Mass, 2; Rev A Stubbs, St Albans, Vt; H P Baldwin, Detroit, Mich, with remit; Rev R S Adams, Louisville, Ky; Wm Marshall & Co, Phila, Pa; David Finley, Milwaukie, Mich, with remit; P M, Little Falls, N Y; S H Treat, Springfield, Ill, remit; George W Donahue, Phila; P M, Alexandria, D C; Joseph Robinson, Baltimore, Md; P M, Henderson, Ky; James A Hicks, Utica, Mich; Rev S P Parker, Stockbridge, Mass, with remit; Rev James Hudson, Mianuchi, N B, remit; Rev W F Walker, Troy, N Y; Isaac De Voe, Spotwood, N J, remit; P M, Sacketts Harbor, N Y; P M, Society, S C; P M, Harrison, Ohio; Rev James P F Clarke, Manhassett, L I; Rev Wm Piesby, Madison, Jeff co, Ind; A E Miller, Charleston, S C; Wm Hilton, Frazier, Pa; Rev Wm M Green, Chapel Hill, N C; R E Waylan, York, Pa, with remit.

Packages have been forwarded by the Depository to the following places, during the week ending September 12, 1839, viz;

One box to Wm Marshall & Co, Phila, per Union line; one box to Thomas Latimer, Phila, per Union line.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 36 Cliff.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev Wiliam, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 20. City Hall Place.
Pound, Rev. Jesse, corner Vandam and Hudson.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel. 365 Hudson.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Warner. Rev Thomas, 206 Wooster.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Williamsburgh.

Davis, Rev. Samuel C. 4th street opposite St. Mark's Chapel.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application and the most respectable references given.

New Haven, Sept. 10th 1839.

ENGLISH, CLASSICAL AND MATHEMATICAL TEACHER.

MR. R. PHIPPS having made arrangements to devote himself hereafter exclusively to private Tuition, will be glad to attend to individual Pupils or Classes, either at their parents' houses or at his own residence. Having been for many years engaged in the instruction of both sexes, he doubts not his experience will enable him to give perfect satisfaction to his patrons.

Testimonials from Gentlemen of the highest respectability, both in this state and in Massachusetts, whose children he has instructed, may be seen at his residence, near 18th street, 3d Avenue, N. Y.

Mr. P. can receive three or four young Ladies as Boarders, in his house, whose education, both moral and intellectual, he will carefully superintend. They will be treated in every respect as members of his own family. Young Ladies who have passed through the usual studies of the schools, and are desirous to continue them unincumbered by scholastic restraints, will, it is hoped, find this a desirable opportunity.

Sept. 14. 4t.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

A STATED MEETING of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St. John's Chapel on Monday Evening the 16th inst. at half past 7 o'clock.

A. W. O. SPOONER, Recording Secretary.

N. B. The members of the *Society* are respectfully invited to attend.

Sept. 14, 1839.

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

CHARGES, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. WALKER, personally, or through the post office; or to JOHN W. MITCHELL, Esq., New York

Mr. R. B. ROBERTS, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1839. 12t

FEMALE SCHOOL, STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to SIX Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

WANTED an assistant in a small select school in the country. A theological student who understands the French language, or a Frenchman acquainted with the Latin language and Mathematics, would be preferred. Address H. A. Ulster, Ulster county, N. Y. '43 tf.

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next; but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.
Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D; Baltimore, Md.
Rev Edmund M Van Deusen, Prince George Co. Md.
Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.
S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.
F S Key, Esq, Washington, D. C.

☞ Address Mrs. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

SELECT ACADEMY, with Male and Female Departments—St. Clement's Church, Amity Street, New York.

The Rev. JAMES SUNDERLAND would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. LEVI S. INES, D. D. LL D.
The Rev. LEWIS P. BAYARD, D. D.

Officers of Instruction.

The Rev. JAMES SUNDERLAND, *Principal.*
Mrs. R. M. SUNDERLAND, *Assistant.*
Sept. 1—8t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, [illegible] boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is expected to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

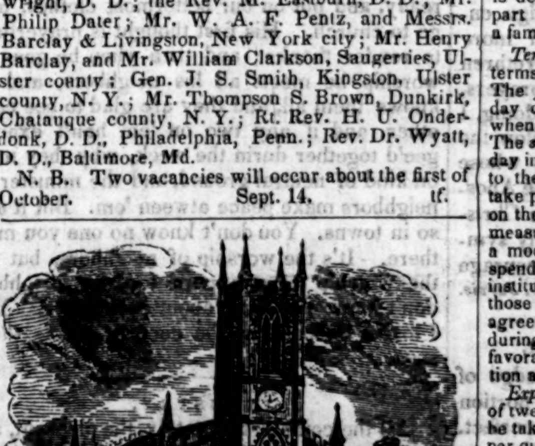
No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.



TRINITY CHURCH, NANTUCKET, MASS.

THE CONSECRATION of this church will take place on Wednesday the 18th of September inst.

THE RIGHT REVEREND BISHOP GRISWOLD, D. D. will be accompanied to the island by several of his clergy, and by some from other sections of the Church, so that the occasion promises to be an highly interesting one.

An invitation is hereby generally extended to the clergy and laity, who would wish to be present; and arrangements are also made to enable them to go and return without the usual delay of passing a night on the road.

Those from Boston will leave the city on Tuesday morning (the 17th,) at 8 o'clock precisely, by the rail-road cars, via. Taunton, and proceed from thence to New Bedford; those from New York will take the Providence boat on the Monday afternoon (the 16th) and landing early the next morning at Newport, R. I., will reach New Bedford by stage, in time to accompany the rest of the party in the steamboat Telegraph, to Nantucket.

The clergy will be able to return to their respective homes, without any uncertainty, in sufficient time for the following Sunday, by leaving the island on the Friday morning.

Further information may be obtained by applying at the office of the "Churchman," New York; to Mr. Charles Stimpson, Jr., and Mr. James B. Dow, office of the "Christian Witness," Boston, or to either of us, individually, with whom the names of all who intend to go should previously be left.

JAMES W. ANDREWS, }
J. H. JEWETT, } Committee of
JOHN R. PARKER, } arrangements.
FERDINAND E. WHITE. }

Boston, Sept. 2. 1839.

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press.

Also the first volume for sale as above. 142 Fulton-st.

Aug. 24

WANTED, as tutor for a private class of boys, to be located in Burlington, N. J., a gentleman who can bring unquestionable testimonials as to piety, and high classical, and mathematical attainments. An Episcopalian is desired. This situation will be an eligible one, as the number of pupils will be limited. Early application is desirable. Address Mrs. Eliza H. Emory, Baltimore Md., till 1st of September, afterwards at Burlington, N. J.

Aug. 24. 4t.

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.

June 26. 1 in 2w—6m

MRS. MULLIGAN, & MISS ROBERTS, Boarding and Day School for Young Ladies, (No. 43 Walker street,) will open on Wednesday, the 11th inst.

Sept 7. 3t

ORGAN FOR SALE.—A fine toned parlor organ in mahogany case, suitable for a small Church, to be seen at 50 Canal street. Aug. 31, 1839.

CIRCULAR of the Flushing Institute for the Education of Young Ladies. Rev. J. F. SCHROEDER, D. D., Rector.

This seminary, to be opened on the first day of October next, will offer many peculiar advantages for establishing the health, maturing the moral and intellectual discipline, and promoting the present happiness and eternal welfare of such young ladies as may be admitted members of the institute. In all its plans a careful reference has been had to the experience of the best schools in Europe and our own country. Its charges for board and tuition are moderate; and no pains will be spared to render it in all respects what the most affectionate and solicitous parent or guardian can desire. An earnest wish to afford *his own* daughters the best opportunities to cultivate their minds and form their characters, is a pledge to those who may confide *their children or wards* to the rector of this institute, that *these also* will partake of every benefit that his observation and experience may enable him to provide.

Plan.—The inmates of the institute will form a Christian family, over which the rector, aided by capable assistants, will preside,—entering as far as possible into the feelings of all the household, and striving by every means to furnish them with a liberal education; to foster in them, more especially, the domestic virtues; and to fit them, from the influence of the purest motives of religion, to be themselves wise, virtuous, and happy, and to be prepared to make others partakers of the same blessedness.

Buildings and Grounds.—The spacious buildings, and the ample pleasure grounds, comprising six acres of land, are well and favorably known, being the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence commanding a delightful and extensive land and water prospect, and possessing all those advantages which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the institute are convenient and airy; the saloon for recreation is about sixty feet in length; the out-buildings are numerous, the grounds are ornamented with trees and shrubbery, and arrangements are in progress to afford the pupils the best opportunity to become practically acquainted with floral horticulture, and botany in general.

Intellectual Department.—The full course of study embraces every branch of a thorough English and classical education not incompatible with the female character nor calculated to produce pedantry. It will be conducted by the rector, with the aid of a number of able and experienced teachers. A presiding governess and a French governess, as well as several other instructresses will reside in the building; and arrangements have been made to secure the services of eminent lecturers and masters in the city and neighborhood of New York, in the various useful and ornamental branches of the prescribed course of study. The teachers are required to aid and encourage the pupils in preparing their lessons, and to render their residence in the institute not only profitable but agreeable

Moral Department.—To the moral and religious instruction of the pupils the rector will devote his personal one of them is replenished with useful and ornamental knowledge, and her manners cultivated and refined, the best sensibilities of the heart will not be neglected. The chapel attached to the institute will be open every day for morning and evening prayer, according to the forms of the Protestant Episcopal Church. As a presbyter of this Church, the rector of the institute is free to avow his ardent attachment to the Church's doctrines and worship, and to let it be distinctly understood that the spirit of her forms will be assiduously cherished; and such instruction will be given in sacred knowledge and practical piety as to render religion both attractive and interesting, to associate sound education with Christian principles, and to fit the pupil, instead of merely shining in the gay circles of this world, to be accounted worthy, after a useful and happy life on earth, of a place among the glorious society of heaven. *The education of the social sympathies and moral feelings*, is a subject of primary importance in our course. By a due regard to this many women of rare intellectual acquirements, now unhappy in their domestic relations, might have been eminent examples of whatever can give a grace to life, or hallow by the sacred emotions and benign influences of the Gospel.

Physical Department.—The mind of no pupil in the institute will be educated at the expense of the body. A variety of alluring exercises will be introduced, calculated to impart ease and gracefulness, and produce agility and vigor. Particular arrangements will be made in an appropriate part of the grounds, for the practice of archery; and the saloon will be devoted to innocent and entertaining games and sports combining healthful bodily exertion with mental relaxation and amusement during leisure hours.

Domestic Arrangements.—The spacious dormitories under the charge of a well-qualified matron, will be divided into alcoves, each alcove to be in general assigned to but one pupil; so that instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing, and washing *in common*, a delicacy and neatness will thus be insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction will be afforded by the matron, in the arranging and care of wardrobes, and in several branches of household duty, a knowledge which is deemed essential to such as may be called to take part in conducting or superintending the concerns of a family.

Terms.—The academical year is divided into two terms or sessions, and each session into two quarters. The *first session* will commence on Tuesday, the 1st day of October, and continue for twenty-one weeks when there will be a *winter vacation* of a few days. The *second session* will commence on the second Tuesday in March next, and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end, every year, on the day before the 1st Tuesday in October. Suitable measures will be taken to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole, or any part of the vacation at the institute; and parents who reside in cities, especially those in the southern section of the country, will find it agreeable to be with their children at Flushing at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

Expenses.—Board and tuition, $150 for each session of twenty-one weeks, payable in advance. No pupil will be taken for a less period than one term. *Extra charges* per quarter are as follows:—For any modern language, $8; any ancient language, $6; drawing and painting, $10; ornamental needlework, $8; music on the piano, $20; the guitar, 10; the harp, $25; singing, $10; and the ordinary charge for the use of the musical instruments.

Books and stationary will be furnished with the consent of parents or guardians, at the usual retail prices in New York. Fuel for the winter, $4; washing $6 per quarter.

N. B. An abatement will be made, in the case of the younger pupils while in the preparatory studies, the charge being $125 per term.

Requisites.—Each pupil must be provided with bed and bedding, towels, napkins, and ring, fork and spoons. Her apparel must be marked with her name and number. She is also to have her own Bible and Prayer-book. If preferred by the parents or guardians, any or all of these requisites will be furnished at a moderate charge.

N. B. To parents and guardians who prefer paying at once a STIPULATED SUM, for ALL expenses, *including extra charges of every description*, the amount is $160 per term, for the preparatory course of English and French studies; for the higher English course, with music on the Piano, Organ, Guitar or Harp, and with Ornamental Needlework, or Drawing and Painting, $210; for the French and English course, with the same, $230; and for the Classical course, with music and modern languages, and literature, $270. In all cases, where preferred by parents and guardians, the pupil, on entering the Institute, will be provided with the necessary outfit of bed and bedding, towels, napkins, ring, fork, spoons, &c., for $30. By this arrangement, there will be no bill of extras, and no expense in addition to the stipulated sum.

For further particulars, address, by mail, the Rev. J. F. Schroeder, D. D., New York. After September 15 all letters are to be addressed to him at Flushing.

☞ The institute may be visited daily, both by water and by land. A steamboat plies to Flushing twice every day from the foot of Fulton-street, New York; and there are public coaches also that run twice a day over a good road from 21 Peck slip. Excellent ferry-boats are continually passing between Grand-st. and Williamsburg, throughout the day and evening.

New York, Aug. 24. 1m.

POETRY.

From the Knickerbocker.

THE MOTHER'S SOLACE.

"When the stoic philosopher was informed of the death of his beloved son, he calmly replied, 'I always knew that he was mortal;' but how much more reason has a Christian parent to be resigned under such an affliction; when she can look on the lifeless form of her child, and say in the language of undoubting faith, "I know that this mortal shall put on immortality!"

I knew that thou wert mortal; ay, my heart
Thrilled with vague terror, even while the beams
Of thy soft, loving eyes could still impart
A joy as sinless as thine own pure dreams;
Thou wert too like a thing of heavenly birth,
To tarry long upon this darkened earth.

I knew that thou wert mortal; the blue vein,
Whose delicate tracery adorned thy brow,
I knew might bear the rushing tide of pain,
Instead of life's pure current in its flow;
I knew disease thy rosy cheek might pale,
And the hour come, when heart and flesh should fail.

I knew that thou wert mortal; yet my tears
Have flowed like rivers o'er thy lowly bed;
The joys of life, the hopes of coming years,
Were crushed when death bowed down thy graceful head;
This pulse must cease to beat ere I forget
The bitter yearnings of my vain regret.

I knew that thou wert mortal; but the God
Who filled with deathless love a mother's heart,
Meant not that she should kiss the chastening rod,
Without one feeling of its anguished smart;
He will forgive the tears his children shed,
Since even Jesus wept o'er Lazarus dead.

I knew that thou wert mortal; yet can nought
Bring solace to the soul in sorrow's hour?
Is there no consolation in the thought,
That Christ has robbed the grave of half its power?
Not without hope, beloved one! do I weep;
Thou yet shalt waken from thy dreamless sleep.

I knew that thou wert mortal; but the bright
And glorious beauty of thy living face,
Would seem all dim, beside the radiant light,
Which crowns thy spirit now with cherub grace;
I know my child *immortal*, and I trust
To meet her yet again, though dust return to dust.

Mrs. E. C. Embury.

MINISTERIAL RESPONSIBILITY.

How truly happy is that man of God, who can with a clear conscience affirm, that he has not shrunk from the task of declaring to a guilty and rebellious world, the whole counsel of God! None but those who have made the trial, can be aware of the difficulties which beset the path of Ministerial duty. We have men of opposite tempers and views to deal with; we may denounce one sin with impunity, whilst we are expected to seal our lips, upon the evil tendency of another. We are at one time expected to speak unto our people smooth things, to prophesy deceits, and at another to rebuke where the urgency of the case does not so imperatively require it. Our own tenderness of feeling, sometimes, also tempts us to spare those whom we perceive to be in error, in the hope that they may soon become sensible themselves of their deficiencies, and induced to amend. We may, in like manner, perceive many good qualities possessed and cultivated by our flocks, and on that account, be induced to think more favorably of their peculiar sins, than they deserve. But the faithful Minister of God conceives himself bound, both by the Word of Revelation and his Ordination vows, to overcome his feelings and his fears. He is impressed with the solemn conviction, that his duty must be discharged at whatever sacrifice. Whether men will hear, or whether they will forbear,—whether he must endure the secret misrepresentations of malice, or the avowed hostility of the profane,—through good report, and evil report, through persecution, and in defiance of every danger,—he must declare "all the counsel of God." He must, without compromise, proclaim the way of salvation; denounce iniquity in all its forms and varieties, and recommend the practice of all that is true, that is honest, that is pure, and productive of godliness. If he shrink from this task, he feels that he has deserted his post, that he cannot be "pure from the blood of all men;" but that their sins must rest upon his head, and at the great day of account, come up in remembrance against him.

Such a responsibility being attached to the discharge of the Ministerial office, it becomes a matter of great anxiety, that its duties should be executed with fidelity. Impressed with the magnitude of the work before us, and conscious of our weakness, and of our unworthiness to receive so high and holy a calling, we should be unceasing in our prayers for Divine assistance; we should diligently peruse the Sacred volume, to acquire the full knowledge of our duty; we should reflect upon our ordination vows; and with every fresh acquisition of knowledge, endeavor to reduce it to practice. And more than this, we would call upon you, my brethren of the laity, to assist us also with your prayers, and cordial co-operation. And in so doing, I need not assure you, that you would follow the bright example of the primitive saints, whose prayers were so frequently desired by the Apostles, and most eminent planters of the Christian faith; and whose support and lively sympathy tended so much to cheer and encourage them in their time of trial.—*Rev. Geo. S. Jarvis.*

DUTY OF EXTENDING THE CHURCH.

Our means of extending the knowledge of these truths, situated as we are in this portion of the Lord's vineyard, are very imperfect. Our parishes are of great extent, and many districts of the country are left totally destitute of Episcopal Ministrations. Sensible, therefore, of these deficiencies, we would look to you, my brethren of the laity, for such assistance as you have it your power to afford. We would entreat you to offer up your prayers, for the blessing of Heaven upon our Ministry; we would persuade you to enrol yourselves as Members of a Society, by which you could materially assist us, in the prosecution of our labor of love. I would not, indeed, be understood to intimate, that such is the sole object to be aimed at, in the organization of this Society. God forbid, that our thoughts and labors should be directed to this one point, only. As is the natural body, destitute of a living soul, so would be the outward form of the Visible Church, when divested of those life-giving principles of faith, and holiness, which should always animate the disciples of the Blessed Jesus. I would, therefore, urge the extension of the pale of the Apostolic Church, only so far as I conceive it to be the best, because the Divinely appointed channel, of conveying the sanctifying influences of the Spirit of God. I would entreat you to give of your substance, as God has blessed you, to the funds of our Society, in order to promote the interests of pure and undefiled religion, and to advance the knowledge of the truth, as it is in Jesus. I would urge you to contribute, in order that the Word of God, and such books as are explanatory of the same, may be disseminated throughout the length and breadth of our land; that our children may be instructed in the faith which leads to Heaven; that the poor may be enabled to participate in the Public Worship, by enlarging, or else by erecting additional structures, dedicated to Almighty God; and most of all I would urge you, in order that the number of the clergy may be increased; not merely to extend thereby the pale of the Church, but also to spread abroad the tidings of salvation; to bring the Message of the Gospel of Peace to the most retired and obscure portions of our country. For otherwise, how shall men "call on him, in whom they have not believed? how shall they believe in him of whom they have not heard? how shall they hear without a preacher? and how shall they preach, except they be *sent?*" I trust that I need not dwell any longer upon these topics; I would hope that you are fully sensible of their importance; and that you are ready to offer us your prayers, your counsel, and your best exertions, for the attainment of such high and holy ends. God grant it, my brethren, and to His blessing I would now commend your labors; and to Him, the Father, the Son, and the Holy Ghost, be ascribed all honor and glory in His Church, now and for ever.—Amen. —*Ibid.*

From the Gospel Messenger.

REV. WILLIAM LUCAS.

It is with a saddened heart that we record the death of the Rev. William Lucas, Rector of St. Peter's Church, Auburn. He expired on Tuesday afternoon at 5 1-2 o'clock. Mr. Lucas has suffered much from ill health for a number of years, and for several months had been able to do very little duty in his parish; though for a few days he thought himself mending, and some of his friends began to gather stronger hope. He breakfasted with his family, and was apparently better than for some days. About 10 o'clock he complained more; in a few minutes he exclaimed to his wife, significantly shaking his hand, "a palsy." They were his last words, and he sunk into an apoplexy, which terminated at the hour just mentioned.

We have no time to extend our remarks.—The event not only calls loudly for sympathy with an interesting young family, and a bereaved congregation; but is full of solemn admonition to us. To the former we would say, "Leave thy fatherless children, I will preserve, and let the widows trust in me"—to the latter, "Remember them who have spoken unto you the word of God, whose faith follow considering the end of the conversation."

We hope we shall be enabled at a future day to present to our readers a fuller account of this servant of the altar. As a friend and brother, he was warm-hearted and amiable; in the domestic relations, affectionate and attentive; as a pastor, diligent to the best of his strength; and has left many a warmly attached parishioner. As a preacher, he was sound in the faith, earnest and impressive. As a valuable officer of the convention of the diocese, being secretary to the Standing Committee, his loss will be lamented by all.

To ourselves there is much to awaken emotion in this visitation. At the time when our departed brother entered into our labors some six years since, the probability was very small that we should survive him, so unsearchable are the ways of Providence. Another fact admonishing us as well as others, is this. Since our commencement of services in the parish of St. Peter's, some thirteen years ago, three of its Rectors have been called to their account.—And it will be remembered that in that same rectory we witnessed the closing life of the beloved and blessed Hobart.

"We yet survive, but who can say,
Or through this year, or month, or day,
I shall retain this vital breath,—
Thus far at least, in league with death."

A SABBATH IN THE COUNTRY.

To-morrow will be the Sabbath-day, said the clockmaker; I guess we'll bide where we be till Monday. I like a Sabbath in the country—all natur seems at rest. There's a cheerfulness in the day here, you don't find in towns. You have natur before you here, and nothin but art there. The deathy stillness of a town, and the barred windows, and shut shops, and empty streets, and great long lines of big brick buildins, look melancholy. It seems as if life had ceased tickin, but there hadn't been time for decay to take hold on there; as if day had broke, but man slept. I can't describe exactly what I mean, but I always feel kinder gloomy and whamblecropt there.

Now in the country it's jist what it ought to be—a day of rest for man and beast from labor. When a man rises on the Sabbath, and looks out on the sunny fields and wavin crops, his heart feels proper grateful, and he says, come, this is a splendid day, aint it? let's get ready, and put on our bettermost clothes, and go to church. His first thought is prayerfully to render thanks; and then when he goes to worship he meets all his neighbors, and he knows them all, and they are glad to see each other, and if any two on 'em han't exactly gee'd together durin the week, why they meet on kind of neutral ground, and the minister or neighbors make peace atween 'em. But it aint so in towns. You don't know no one you meet there. It's the worship of neighbors, but it's the worship of strangers too, for neighbors don't know nor care about each other. Yes, I love a Sabbath in the country.—*The Clockmaker.*

INDUSTRY.

All the comely, the stately, the pleasant, and useful works which we do view with delight, or enjoy with comfort, industry did contrive them, industry did frame them. Industry reared those magnificent fabrics, and those commodious houses; it formed those goodly pictures and statues; it raised those convenient causeways, those bridges, those aqueducts; it planted those fine gardens with various flowers and fruits; it clothed those pleasant fields with corn and grass; it built those ships, whereby we plough the seas, reaping the commodities of foreign regions. It hath subjected all creatures to our command and service, enabling us to subdue the fiercest, to catch the wildest, to render the gentler sort most tractable and useful to us. It taught us from the wool of the sheep, from the hair of the goat, from the labors of the silkworm, to weave us clothes to keep us warm, to make us fine and gay. It helped us from the inmost bowels of the earth to fetch divers needful toils and utensils. It collected mankind into cities, and compacted them into orderly societies, and devised wholesome laws, under shelter whereof we enjoy safety and peace, wealth and plenty, mutual succor and defence, sweet conversation and beneficial converse. It, by meditation, did invent all those sciences whereby our minds are enriched and ennobled, our manners are refined and polished, our curiosity is satisfied, our life is benefited. What is there which we admire, or wherein we delight, that pleaseth our mind, or gratifieth our sense, for the which we are not beholden to industry?—*Dr. Isaac Barrow.*

OXFORD TRACTS.

We have been favored with a copy of the two first parts of the Oxford Tracts for the Times, reprinted at New York by Mr. Louis Sherman, at the Protestant Episcopal Press.—The American editor promises that this edition shall be "an exact reprint of the whole series," and that "the present republication shall also include "Plain Sermons by Contributors to the Tracts for the Times," together with such other writings connected with the Oxford Theology as, in the judgment of the editor, are of the greatest interest and value. The editor wishes to be distinctly understood, that these latter works will consist of *entire treatises* precisely as they have been published by their respective authors." The type of the specimens we have already received of this timely undertaking, is bold and clear; and we hold ourselves indebted to the enterprising individual, be he who he may, who has placed these valuable and peculiar theological productions so closely within our reach.

In giving so high a character, in generals, to these Oxford publications, we beg most distinctly to be understood as not pledging ourselves to an unqualified approval of all that has emanated from those profound scholars and eminently pious men who have created such an excitement in the religious, and even in the political world. The Oxford Tracts have an apparent tendency to some few doctrines which we deem erroneous, and which we believe are so held by the soundest of our Protestant divines; they are also occasionally disfigured by some expressions and sentiments which, to say the least, we consider questionable lawfulness, and most decidedly inexpedient. Making, however, these deductions, we regard the champions of the Oxford Theology, as men who have restored many a half buried and forgotten truth to a prominency and importance, to which they have too long been strangers. In aiming at the overthrow of modern Rationalism and Christian Laxity, they may have deviated a little too far from the middle and judicious course; but the imperfections into which we are of opinion they have fallen, are but the incrustations which enclose and surround the excavated ore, and which with a little attrition will speedily disappear,—the labor of purification enhancing the value and the brilliancy of the metal called from darkness and inactivity to the lively use of man. When truth has been obscured and even hidden for a long time, it bursts upon us with a blaze almost dazzling; and it is not till we have become in some degree familiar with it, that we can perceive its beauty, or admire the fulness of its effulgency. This is emphatically the case with many of the doctrines insisted upon by the Oxford writers, and especially with that of the Apostolical Succession. —*The Church.*

We are happy to have it in our power to announce that the books so munificently granted by the University of Oxford to the Clergy of the Diocese of Upper Canada, have arrived at Montreal, in the ship Durham, Capt. Woods, and may be expected in the Province daily.—We trust that a plan may be devised, by a regular annual contribution and otherwise, for the gradual addition to this seasonable and valued benefaction; so that, in the course of a few years, the Upper Canadian Clergy may be able to have recourse to those exhaustless stores of Theological Literature, which the prelates and worthies of our Church have left as a precious inheritance to their successors, and as a noble vindication of those antique Cathedrals, in the quiet of whose precincts they thought so profoundly, and wrote with such pious erudition.—*Colonial Churchman.*

Bath Church of England College.—It is proposed to erect a new college at Bath, to be called, "Queen's College," auxiliary to the Universities of Oxford and Cambridge, the site of which is to be on one of the heights called Claverton Down. The object is to check the progress of Romanism, by affording facilities for the education of youth in the Protestant faith and principles, and to cultivate in those intended for the Church of England, a sound knowledge of her claims and merits, together with adequate means for obtaining a literary and scientific education, of a profound and extensive nature, on the lowest possible terms. The sum required is not to exceed £50,000, nor less than £30,000, in shares of £100 each, which entitle the holder to the right of nominating one student for every share he holds. The number of students at first is to be limited to 215.—*Colonial Churchman.*

Gloria Dei Church.—One of the oldest churches in our country is the one here mentioned, situated in Southwark, and usually called the Swedes' Church. It was built A. D. 1700. The first floor was of brick, and instead of pews there were benches. About fifty years ago pews were put into the church, a board floor having been substituted for the one of brick. Within a few weeks nearly the whole interior of the church has been taken out, and a new floor, new pews, and new pulpit, placed within the walls of the old building. While the exterior of the church is thus left as it was one hundred and thirty-nine years ago, there is a new interior, presenting an appearance of great neatness and comfort. On account of the alterations that have been made, the church has been closed for about two months. It will be re-opened on Sunday next, the 25th. Services at 10 A. M. and 4 P. M.

Episcopal Recorder of August 24.

General Theological Seminary.—The contributions to the funds of this institution from individuals and churches belonging to thirteen dioceses during the past year, amounted to $5026 33; of which $4576 33 were available for the current expenses of the seminary. The expenditures of the coming year are estimated at $8,920 94; to meet this, rents, the interest on loans, stock, &c., will yield a revenue of $6,261 81, leaving a deficiency of $2,658 13, which must be paid out of the capital of the institution unless provision be otherwise made. The hope is expressed, and we trust it will not prove fallacious, that the churches in the different dioceses will contribute much more than that amount. This school of the prophets is the chief dependence of the Church for the supply of an educated and efficient ministry, and the liberality of our members could not receive a direction in which it would be more permanently and extensively useful. There are two Professorships, the Evidences of Christianity, and of Pastoral Theology and Pulpit Eloquence, the immediate endowment of which is urgently required, and we learn with regret that the contributions towards the latter, during the past year, amounted only to the petty sum of $356 87. Why do not Churchmen gladly come forward to cast their gifts into the treasury, and while they thus give completeness to a most excellent institution, lay up for themselves the comfortable reflection that their beneficence will continue to be felt in the blessings it dispenses, long after they have mouldered into dust?—*Banner of the Cross.*

BISHOP WISHART.

George Wishart, Bishop of Edinburgh, was of the family of Logie, in the county of Angus. He first was minister of North Leith, but was deposed by the Covenanters in 1638, for refusing to take the Covenant. The insurgents who were then in possession of the government, discovered that he had corresponded with the royalists, and in consequence they plundered him of all his goods, and imprisoned him in Haddo's-hole. Haddo's-hole, or the thieves' hole, was the nastiest and worst part of the common gaol of Edinburgh, and was so denominated from the circumstance of Sir John Gordon of Haddo having been shut up in it for his loyalty to Charles I. Wishart was immured in this loathsome dungeon for seven months, and during all that time was only allowed *once* to change his linen. While in Haddo's-hole he ran some risk of being devoured by rats, the marks of whose voracity he bore on his face to the grave. On his discharge from this abominable place, he went abroad with the Marquis of Montrose. After the fall of that illustrious nobleman he became Chaplain to the Queen of Bohemia, sister to Charles I., and in that capacity accompanied his royal mistress into England in 1660, to visit her nephew after his happy restoration. He was presented to the church and rectory of Newcastle-on-Tyne, where he lived much respected. On the restoration of the Church of Scotland he was preferred to the see of Edinburgh as a reward for his loyalty and former sufferings. He was consecrated at St. Andrews, and held the see of Edinburgh till his death, in 1671. He was buried in the Chapel Royal, Holyrood, where an elegant monument was erected to his memory. He was a man of true religion and piety, and never forgot his own sufferings in Haddo's-hole; but felt for those who inhabited that abode of wretchedness and misery. In pursuance of this charitable sympathy it was his daily practice to send provisions from his own kitchen, all the time he sat bishop in Edinburgh, to the prisoners. In particular, he nearly killed the west-land Whigs, taken at Pentland, with over-repletion. Burnet himself admits that the prisoners were in greater danger from full feeding than they had been during their short campaign. He wrote the History of the War in Scotland under the great Montrose, a book to which all historians are indebted for the true history of that period.—*Stephen's Life of Archbishop Sharp* (*of St. Andrews.*)

WILLIAM COLLINS.

My last interview was on the 30th day of September, 1815, when accompanied by Mrs. Bowles, the Rev. Mr. Skinner, and the Bishop of the Diocese, (Bath and Wells,) I again visited the abode of this sole survivor of a whole buried generation of the parish. (Uphil in Somersetshire.)

He was seated near the window, by a small fire, and seemed more collected than when I last saw him, though now turned of ninety years. He instantly remembered me, and pressed my hand, which he held in his for some time, with tears in his eyes. His voice was clear and distinct. His daughter was with him. The inside of the cottage was very neat, and on the table, amongst a few other books, an old Bible was conspicuous, near which stood, most appropriately, an Hour Glass. I made some religious reflections on the silent sands of life, slowly passing away, and on the Book which, when these sands are all shed, sets before us the "sure and certain hope of eternal life," and I shall never forget the words and action of my most benevolent friend the Bishop, who appeared deeply interested in the scene. "My good old man," he said, with a gentle smile, "in the present days, I fear, a *bishop's blessing* may not be thought so valuable as it has been in ages past, but," placing his hand on the old man's head, he added in a manner and voice most affecting, "such as it is, it is given most warmly."

Piously and placidly, this humble and ancient servant of Christ now waits the end of his long and weary journey upon earth, an "exile hastening to be loosed," in "the full assurance" of "faith" and "hope." Baptized and brought up in the bosom of the Church, from which, in his maturity, and in old age, he never departed, we trust that at his last hour, when that awful hour approaches, and his last sand is shed, with his trembling hand clasping the Bible to his heart, through repentance and grace, he may be enabled to lift up his eyes to heaven, and faintly utter, 'Oh Death, where is thy sting? Oh Grave, where is thy victory?' We looked on his countenance some time in silence, and then departed with a blessing and a prayer.

We left his solitary abode, not without boding feelings, as, in all human probability, we should see his face no more.—*Rev. W. Bowles.*

The Rev. Mr. Berridge being once visited by a very loquacious young lady, who, forgetting the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small talk concerning herself; when she rose to retire, he said, "Madam, before you withdraw, I have one piece of advice to give you: and that is, when you go into company again, after you have talked half an hour without intermission, I recommend it to you to stop awhile, and see if any other of the company has any thing to say."

An emperor's daughter, who was delighted with the profound learning, the lively wit, and the strict adherence to the precepts of morality and religion, which characterized her tutor, one day, inadvertently, made this remark to him: "What a pity that so fine a soul as yours is not in a more agreeable body!" He made in reply the following inquiry. "In what sort of vessels, madam, is your father's wine preserved?" "In earthen vessels," was the answer. "Can that be possible?" replied he: "Why every citizen preserves his wine in earthen vessels: I should have thought that gold or silver ones would have been more suitable to the dignity of an emperor." "You are right!" exclaimed the princess, "and henceforth this mark of respect shall not be omitted." In a few days, however, she again accosted her tutor on this subject, saying, "In the gaudy vessels you recommended, my father's wine was spoiled; the spirit evaporated; while that wine which was placed in the earthen ones, improved in quality." "Very possible!" rejoined the philosopher. "So also with virtue and knowledge, the more humble the exterior of that in which they are contained, the more luxuriantly will they flourish, and the more forcibly excite our admiration."

Nothing has more retarded the advancement of learning than the disposition of vulgar minds to ridicule and vilify what they cannot comprehend. All industry must be excited by hope; and as the student often proposes no other reward to himself than praise, he is easily discouraged by contempt and insult. He who brings with him into a clamorous multitude the timidity of recluse speculation, and has never hardened his front in public life, or accustomed his passions to the vicissitudes and accidents, the triumphs and defeats of mixed conversation will blush at the stare of petulent incredulity, and suffer himself to be driven by a burst of laughter, from the fortresses of demonstration.

EXCUSES FOR NOT GOING TO CHURCH.

There is no excuse so trivial, that will not pass upon some men's consciences to excuse their attendance at the public worship of God. Some are so unfortunate as to be always indisposed on the Lord's day, and think nothing so unwholesome as the air of a church. Others have their affairs so oddly contrived, as to be always unluckily prevented by business. With some it is a great mark of wit, and deep understanding, to stay at home on Sundays. Others again discover strange fits of laziness, that seize them particularly on that day, and confine them to their beds. Others are absent out of mere contempt of religion. And, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their castle, to keep the Sabbath by eating, drinking, and sleeping, after the toil and labor of the week. Now in all this the worst circumstance is, that these persons are such whose companies are most required, and who stand most in need of a physician.—*Dean Swift.*

CHRIST'S INVITATION.

Come unto him, all ye that are heavy laden with your sins.—By his own gracious voice he called sou while on earth: by the voice of his ambassadors he continueth to call; he calleth you by mine. Come unto him and he shall give you rest,—rest from the hard servitude of sin, and appetite, and guilty fear. *That* yoke is heavy,—*that* burthen is intolerable: *his* yoke is easy, and *his* burthen light. But come in sincerity;—dare not to come in hypocrisy and dissimulation. Think not that it will avail you in the last day, to have called yourselves Christians—to have been born and educated under the gospel light—to have lived in the external communion of the Church on earth,—if all the while your hearts have holden no communion with its Head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages which ye despised,—to have had the custody of a holy doctrine, which never touched your hearts—of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called him, "Lord, Lord!"—*Bishop Horsley.*

OXFORD THEOLOGY.—Contents of the five numbers already published:—*Tracts for the Times*,—No. 1 Thoughts on the Ministerial Commission; 2 The Catholic Church; 3 On Alterations in the Liturgy, The Burial Service, The Principle of Unity; 4 Adherence to the Apostolical Succession the safest course. On Alterations in the Prayer-book; 5 On the Nature and Constitution of the Church of Christ; 6 The Present Obligation of Primitive Practice, A Sin of the Church; 7 The Episcopal Church Apostolical; 8 The Gospel a Law of Liberty, Church Reform; 9 On shortening the Church Services, Sunday Lessons; 10 Head of a Week-day Lecture; 11 The Visible Church—Letter I and II; 12 Bishops, Priests and Deacons; 13 Sunday Lessons, The Principle of Selection; 14 The Ember Days; 15 On the Apostolical Succession in the English Church; 16 Advent; 17 The Ministerial Commission a Trust from Christ, &c.; 18 Thoughts on the Benefits of the System of Fasting enjoined by our Church; 19 On Arguing concerning the Apostolical Succession, On Reluctance to confess the Apostolical Succession; 20 The Visible Church—Letter III; 21 Mortification of the Flesh, a Scripture Duty; 22 The Athanasian Creed; 23 The Faith and Obedience of Churchmen the Strength of the Church; 24 The Scripture View of the Apostolic Commission. Aug 31, 1839.

MISS Holton's boarding and day school, for young ladies No 11 Amity-st., will reopen Monday 2d September. An assistant teacher is wanted, apply as above.
Aug. 24. 3t.

WEST HOBOKEN INSTITUTE FOR BOYS. Rev. W. W Niles, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

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References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

HISTORY OF THE CHURCH. By Rev. F. L. Hawks, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks be earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Two swell Organs with same stops as above, in handsome painted cases.

Five parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st., which if not sold by the 1st September, will be to hire.

An Organ of six stops, standing in All Saints' Church Henry-st.

A second hand parlor Organ. Apply to
Aug. 24. Henry Erben, Centre-st.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferro majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PORTSMOUTH, VA. presents one of the best fields for a good select classical school with which the writer of this communication is acquainted. There is nothing of the kind in this town, which contains a population of more than five thousand inhabitants; among whom is as large a proportion of children as can be found in any other place in the United States. There are two schools here in which the classics are taught; but they are of a promiscuous character; and many parents, unwilling to send their children to such, are compelled to send them to Norfolk, or some other place, at a vast increase of expense. There are more of such children here, thus sent abroad than would make up two select schools, of twenty or twenty-five scholars each: for whom parents would be willing to pay from fifty to seventy-five dollars tuition per annum. The object of this notice is to let these facts be known, that some competent teacher may be induced to come and occupy this situation. To succeed he must be a man of independence of character, and possessed of the qualifications and means to sustain him under any circumstances. It is desirable that he should be a pious man; certainly, of the strictest morality; and the minister would prefer that he should be a member of the Episcopal Church, and a communicant. Will some such person come, and make trial of this situation? The next fall would be a most favorable opportunity to commence such an undertaking.
August 31, 1839. 4t A Parent.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by Louis Sherman, 142 Fulton-street.
August 8, 1839. tf.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by Louis Sherman, 142 Fulton-st.
August 17, 1839. f.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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